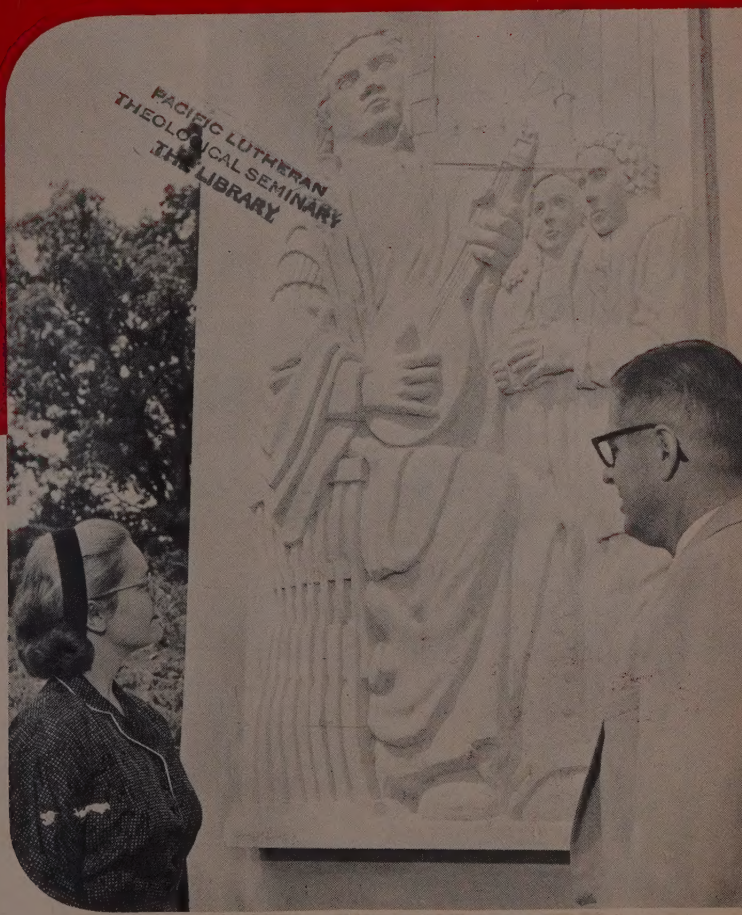
The LUTHERAN



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LUCK?

NOT LONG AGO I READ a book which recommended that people pray more often. The author said that he sometimes prays for the people he sees as he rides along the street.

The following Sunday I caught my usual bus on the way to church. I was the only passenger when I got on, but as we rode along others, both white and black, got aboard. As each person got on I uttered a silent prayer for him or her.

AT THE SQUARE I got off the bus, carrying my Bible, Sunday school book, and a bowl of flowers for my classroom. Suddenly, as I walked down the street, I recalled that I had left my handbag on the bus—and it contained $30. The bus had long since gone on down the street. I were to chase after it I would r church.

I put the thought of the missing ha bag out of my mind, went on to church service and then stayed to te my class in Sunday school. When morning's activity was over, some frie drove me to the bus terminal.

"HAS A LADY'S BAG been turned in h this morning?" I asked.

The man in charge held one up. It v mine.

"You sure are lucky," he said. "O yesterday a young lady left a bag conta ing $150. It was never turned in."

Was it luck?

—MINNA B. HOFFMA

The LUTHERAN News Magazine of the United Lutheran Church in America

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Cover Picture. Plaque at entrance to Wittenberg College's new chapel-library recalls Martin Luther's talent as composer and church musician. The building was dedicated last month.

THE CHURCH IN THE NEW

Ordass preaches first sermon

Four hundred people thronged every corner of the little Lutheran church on Mairvany Street, Budapest, and 1,200 more crowded the street outside on Sunday, Oct. 14. From the church's pulpit, Bishop Lajos Ordass was preaching his first sermon since 1948.

Bishop Ordass, leader of Hungarian Lutherans, had been jailed by the Red government in 1948 on charges of currency manipulation. After a two-year prison term he was deposed from his church office in 1950 through Communist pressure. Continued efforts on behalf of Bishop Ordass by Dr. Franklin Clark Fry and other church leaders succeeded early this month when the Hungarian Supreme Court ruled that the bishop had been convicted on false charges, ordered him rehabilitated. Also freed were Pastors Andrew Keken and George Kendeh, supporters of the bishop.

"It is good to speak after such a long silence," Bishop Ordass said. "When everybody deserted me and I shook with fear, my Saviour called me and took me in his two strong arms. He led me through a burning flame and showed me the beginning of this new life."

Mixed marriages trouble Germans

One of every four German Roman Catholics makes a mixed marriage, Cardinal Joseph Frings of Cologne said last month. And more than half of the Roman Catholics who marry non-Catholics leave the church, he added.

The statement was made in the cardinal's annual report to the Conference of Roman Catholic Bishops in Germany. It was the first time in 100 years that such a report has been made public.

The cardinal referred also to chu state tensions in East Germany, w he said had not lessened. The Red Z government policy of weaning yo people away from the church was b conducted "with thoroughness," he ported, but Catholic parents had sh "great determination and courage" defending the rights of their chu schools.

The cardinal praised the "good and tolerance" shown by the Un Evangelical Lutheran Church in G many toward Roman Catholics pledged that the Catholic Church wo strive for "honest co-operation wi Protestant denominations in order avoid tensions.

Archbishop defends divorce ban

The Anglican Church's ban on the marriage of divorced persons—wh helped unseat England's king 20 ye ago—was upheld last month by Geoffrey Francis Fisher, archbishop Canterbury. "It is the only practi policy we can follow," the Anglic leader told a church convocation.

The Anglican ruling had been un fire from the Modern Churchme Union, a liberal group, which had cal the church's ban on remarriage of vorced persons "contrary to the letter a spirit of the New Testament." In m Anglican parishes divorced people also barred from receiving Holy Co munion.

This strictness does "grievous dama to the Christian faith and to many so by alienating thousands from the church the liberal group had charged. "It is n only illegal but spiritually abhorrent they said.

regation statement adopted

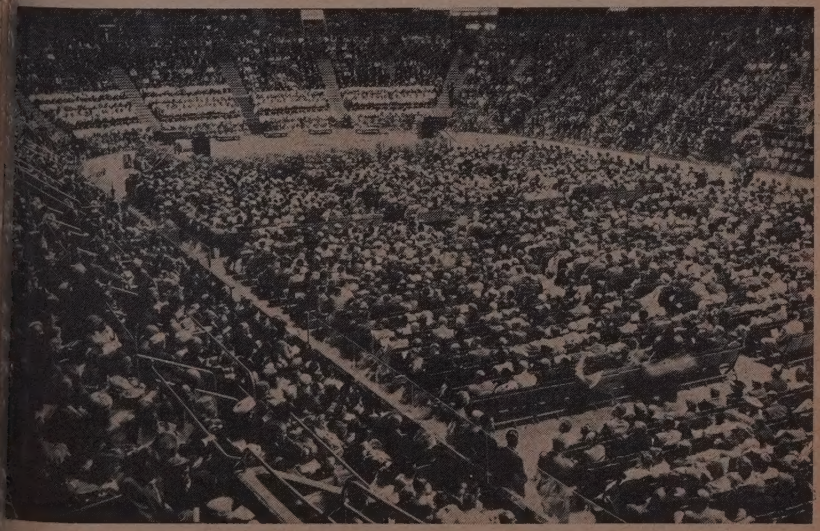
aithfully for seven days the 685 dele-s to the United Lutheran Church vention sat through morning, after-n and evening sessions of the church's h biennial convention at the State cation Building Forum in Harris-g, Pa. Brief sorties for lunch and din- punctuated the nine-hour-a-day d, but seats were always well-filled the inspiring devotions led by Dr. mund A. Steimle, convention chap-n, at the start of each session.

As the panorama of church activities folded, events built toward a climax. veliest debate came on the two last s—the budget, the statement about rriage and divorce, and a statement out segregation that promised fire-rks.

The promise was fully kept. The final urs of the convention's life witnessed the most heated exchanges of the week as delegates approved a statement that, in essence, expressed the belief that racial segregation in congregations or in schools violates Christian principle.

Debate is sharp

Although relatively minor changes were made in the statement as originally presented by the Board of Social Missions, sharp clashes of opinion developed in the floor debate. Delegates from southern synods pleaded for omission of any mention of the 1954 Supreme Court decision outlawing racial segregation in public schools. This decision "arouses deep feelings in the South," said Dr. Wynne Boliek of South Carolina. "The moral issue existed before the Supreme Court ruling," he pointed out, adding that "what is right cannot be pushed into the hearts of people."



PART OF CROWD THAT THRONGED HERSHEY ARENA FOR SUNDAY SPECTACLE
Board of American Missions anniversary attracted 15,000 but 3,000 were turned away

Sharper words came from Dr. Odelle Harman of Lexington, South Carolina. "The South will not submit," he cried. "Before accepting Negro children in its schools South Carolina will abolish its public school system and the Negro will suffer most."

Some Southerners took the other side. "This is a courageous, consistent and Christian statement," said Dr. Frank K. Efird of North Carolina.

In final form through amendment from the floor, the statement modified its endorsement of the Supreme Court decision. Said Judge James F. Henninger of Allentown, Pa., "This statement is not directed at the South. Every delegate and every congregation is sinful."

Remarriage rule altered

Lively tune-up for the segregation debate had come a day earlier as delegates considered another statement from the Board of Social Missions, this one dealing with marriage and family life. Particular targets in its 13 paragraphs were those approving planned parenthood and the remarriage of divorced people who repent of past failures, give evidence of Christian faith, and have received "adequate counsel and training in preparation for marriage."

A previous statement of the church had provided only for remarriage of the "innocent party" after a divorce obtained on grounds of adultery or desertion. Such statements are binding on congregations and pastors only to the degree that synods make them so, President Franklin Clark Fry told the delegates.

The new statement "takes repentance and forgiveness seriously," said Dr. Martin J. Heinecken of Philadelphia. It "conforms to the Word of God and the demands of love rather than of law," Dr. Heinecken said. "Divorce is alwa[ys] sinful possibility." He pointed out [that] while the Roman Catholic Church [al]lows no divorce, it does resort to casu[istry] and hence allows annulment of m[any] age for any number of sophistic reas[ons]

Opponents question biblical base

Opposing the statement was the [Rev.] Andrew M. Brndjar of Danbury, Co[nn.] who saw it opening the gates to a f[lood] of divorce and remarriage. "Not [one] declared Dr. Harold Haas of Jersey C[ity] N. J. "It is actually a far stricter st[ate]ment than the previous one. The star[ting] point is the indissolubility of marri[age] There's no escape clause like adul[tery] or desertion in which nobody claim[s to] be guilty."

Dr. T. A. Kantonen of Hamma Di[vin]ity School strongly attacked the st[ate]ment. "It confuses the law and gosp[el]" he declared. "I tremble for fear of [the] future of a church that cannot dis[tin]guish between sexual love and G[od's] grace." Joining the opposition was [Dr.] Fred R. Knubel of New York, who t[ried] unsuccessfully to substitute sections [of] the old 1930 statement. "This new st[ate]ment is based on false theology," [he] claimed. "Its psychology is not va[lid] It discards the facts of sin and guilt."

Proposed from the floor were [many] amendments, but only five were adopt[ed.] Four clarified the wording. One remov[ed] reference to "family courts" after seve[ral] jurists pointed out that such courts [do] not usually co-operate with churches.

Roman Catholics disapprove

A statement similar to that of the U[LCA] had been adopted by the American L[ut]heran Church at its convention at B[ear] Island, Ill., earlier in October. Deplori[ng] divorce but recognizing it as a "ha[rd] fact," the ALC decision was that [di]vorced persons who give evidence of [re]

DELEGATES WHISPERED EXCITEDLY ABOUT THE MARRIAGE STATEMENT
As Artist Ralph Reichhold saw one section of the convention

stance for the "sins and shortcomings hich helped break their former mar-age" may be remarried. Commonly cepted former attitude in the ALC was sanction only remarriage of the "in-cent party" after a divorce based on ultery or desertion.

The Lutheran action on divorce and marriage is "lamentable and disappoint-g," said the *Providence Visitor*, official eekly of the Roman Catholic Diocese f Rhode Island. It is "a show of weak-ess on the part of a body which was lways admired for its firm stand on octrine."

"Even Anglicans, who like to think of hemselves as nearly Catholic, have hown themselves weak" by allowing inisters to form their own judgment bout remarrying divorced persons, the *isitor* said. "When this happens among utherans, however, it is disturbing be-ause the Lutheran church has hitherto been a church of some authority among its people. Making this concession and thereby backing down on principle will be harmful to the Christian gospel. The Lutheran Church will live to regret it."

Any strings on merger commission?

There was one question on which delegates at Harrisburg were completely agreed. They wanted the United Lutheran Church to go ahead full speed in seeking a merger with any other American Lutheran churches that are willing to discuss the subject.

All delegates stood up to approve the action of a ULC commission in joining with Augustana Church representatives in inviting other churches to join in merger discussions. The ULC Executive Board should elect a 13-member commission, the convention voted, to "participate in drafting a constitution and in devising such organizational procedures

as may seem wise" in producing a merged church.

This was the most drastic authority which the United Lutheran Church had ever put in the hands of a small group. President Fry emphasized in sharp, plain language what the decision means.

"You not only have the right but the duty to tell your commission if there are some things it must not do," he said. "Let's put it even more boldly—if there are some things more important than Lutheran unity, more important for us to preserve than Lutheran unity is for us to achieve, they should be specified now."

Synod presidents to consult

The whole church might be put in "an embarrassing position," said Central Pennsylvania Synod President Dwight Putman, if merger plans were turned down by a ULC convention after they have been put in final form by a commission.

"In the negotiations with respect to merger," he said, "we will enter right into the very heart of the life and structure of the United Lutheran Church. Synods particularly will be involved in this, as to the basic and fundamental issue of the relation of synods to the national body." Dr. Putman said that some day "we may find ourselves confronting a final action which could place serious tension and strain on the unity within our own body, while we are searching for the very desirable goal of unity among all Lutheran bodies."

Dr. Putman's proposal was that the merger commission be requested to consult with the Council of Synodical Presidents in the course of negotiations with other Lutheran churches.

After the question was carefully discussed the convention voted that the merger commission "shall have the privilege of consulting with the Counc Synodical Presidents and the Exec Board in the course of the Commiss participation in drafting a con tion . . ." This makes quite clear, Dr. Fry, that "initiative and respon ity would rest with the commission."

Commission elected

Presidents of four synods were na by the Executive Board on Oct. 1 members of the 13-member commis which will seek a merger with other theran churches. The presidents are: Charles M. Cooper, Ministerium Pennsylvania; Dr. Frederick R. Kn New York and New England; Dr. Dw Putman, Central Pennsylvania; Dr. Fr Madsen, Michigan.

President Fry is chairman of the c mission. A seminary president, Henry H. Bagger of Philadelphia, two seminary professors, Dr. T. Kantonen, Hamma Divinity School; Carl C. Rasmussen, Gettysburg, are included. There are two parish past Dr. Oscar Carlson of Baltimore and Paul H. Krauss, Fort Wayne, plus th laymen: Judge James Henninger, All town, Pa.; Gilbert Olsen, Phoenix, Ar Howard Peterson, Grand Island, Neb

Everybody liked pension plan

Loud grumbling about a proposed p sion plan for ULC pastors quieted do almost magically at Harrisburg when special committee appointed on Oct. presented a new plan on Oct. 15 (*Myers story, page 14*).

The compromise plan was not tied with U.S. social security, but was devis "in the light of" social security eligibil which was extended to clergymen l year. On the key point in the new pla the convention vote was unanimous.

Pastors already retired and who a now getting $1,000 a year pension fro

ULC are granted $1,200 a year in
7 and 1958, $1,300 in 1959, $1,400
960, and $1,500 a year after that.
ors' widows will get half these
unts, plus allowances for minor
ldren.

astors now at least 60 (if members
the contributory plan) retiring after
e 30, 1956, will get minimum pen-
s of $900 a year from the church.
y will get more if their contributory
rves are considerably above average,
l they are also eligible for social se-
ity benefits.

astors now under 60 will receive a
all pension from earnings of the non-
tributory pension endowment fund,
at time of retirement should have
lt up a substantial annuity under the
tributory plan, and are eligible also
social security benefits.

The plan will cost the church
000,000 in the next nine years—in
dition to annual budget appropriations
$796,600, but after that the cost will
down sharply.

For years the church has had to meet a series of emergencies on the pension front, President Fry said after the pension plan was approved. "We have now arrived at a fairly stable situation."

Evangelism plan amended

The successful evangelism mission program should continue, but with synods and congregations taking chief responsibility for its administration, the convention decided. Earlier action had kept evangelism under Board of Social Missions control, rather than as a separate board or a department of the Executive Board. The Social Missions Board then recommended that the full Lutheran Evangelism Mission program adopted for the 1956-57 church-wide emphasis be made permanent, with a full-time staff of eleven directors.

"Why do we need so many field directors?" challenged Dr. Edward T. Horn, III of Philadelphia. Added Dr. Paul H. Krauss of Fort Wayne, Indiana, "Evangelism is every pastor's continual

DR. GUSTAVUS BECHTOLD MAKES A SPEECH
He recalled ULCA's formation in 1918

concern." Dr. Albert Buhl of Ohio remarked that local pastors were fully as capable as field directors to lead their congregations. Dr. Elson Ruff deplored the "proliferation of personnel." Others pointed out that the current emphasis has trained hundreds of pastors and thousands of lay workers who were fully capable of carrying on the program without so much "brass."

Upshot of debate was a limit on personnel for the evangelism program to a director, two associate directors, and a maximum of eight field directors. The exact number will be set by the Executive Board in consultation with the Board of Social Missions. Terms of the field directors will end on Jan. 1, 1960.

Anniversary goal set

Executive Board members led by Dr. O. K. Jensen of Indianapolis explained carefully items in the proposed ULCA budget for 1958. Needs of each board and department had been carefully considered and proper allotments made. The regular Part I totaled $8,661,500. Because of the pressing needs for capital funds, especially for the Board of American Missions church extension program in helping to finance chapels for new missions and for the Board of Foreign Missions capital needs, the board recommended an amplified Part II which would bring the budget's total to $15 million and call on ULCA congregations for "double apportionment."

For 3 hours and 7 minutes discussion continued as delegates earnestly considered the financial needs of the church. Only a few voices were raised in opposition to the total, although several efforts were made to change figures or spread some items over a two-year period. Proposed also was including the Lutheran World Action appeal in the regular budget, but this lost partly because L[illegible] quotas for 1958 and 1959 were not definite.

The Tuesday morning session had g[illegible] 35 minutes overtime when the final v[illegible] was taken. Only a few scattered "N[illegible] were heard as delegates overwhelmi[illegible] approved the $15 million effort for [illegible] ULCA's 40th year.

What about 1959?

It would be psychologically bad [illegible] raise $15 million in 1958 and then [illegible] back to a smaller figure in 1959, [illegible] Dr. Paul L. Graf of Minneapolis. [illegible] proposed that the Executive Board [illegible] instructed to bring in a $16 mill[illegible] budget for 1959.

This isn't the way ULCA budg[illegible] should be made up, warned Dr. Ed[illegible] H. Knudten, New Jersey Synod pr[illegible] dent. Others joined in to point out t[illegible] budgets are compiled from carefully [illegible] termined needs of boards and agenci[illegible] Dr. Graf's motion was defeated.

In contrast to the lengthy period tak[illegible] in consideration of the 1958 budget, t[illegible] 1959 budget was enacted in three minu[illegible] when it came before the convention i[illegible] the Tuesday evening session. Dr. Jens[illegible] presented a budget that would to[illegible] $10,113,400. It was quickly adopted.

In the budgets for 1958 and '59 [illegible] have undertaken a task worthy of us[illegible] said Dr. William H. Stachel. Noting t[illegible] stewardship progress reflected in t[illegible] budgets Dr. Carl Satre cried, "This is t[illegible] electric hour that makes me want to sho[illegible] 'Hallelujah!' "

Elections

There were 66 places open on the ni[illegible] United Lutheran Church boards—mo[illegible] than the usual number because the E[illegible] ecutive and Parish Education boar[illegible] were being increased to 21 membe[illegible] apiece. Each convention delegate ha[illegible]

Pennsylvania's Governor George Leader, a member of the Lutheran church, made convention address. His wife entertained women of the convention at tea in the executive mansion in Harrisburg

the privilege of sending nominations to the secretary of the church two months before the convention. Each board also had the right to make nominations. A nominating committee screened the 344 names proposed, and selected 132 candidates—twice the number of places to be filled.

There were a few nominations from the floor of the convention. Elections went through briskly, with 51 of the places filled by majority votes on the first ballot. Of the 66 persons elected, 44 had been nominated by the boards to which they were elected.

For the first time a woman, Mrs. C. W. Baker, was elected to the Executive Board. Judge James F. Henninger was elected to two boards, Executive and Pensions, and will be obliged to resign from one. He had been a Pension Board nominee for re-election, but was nominated from the floor for the Executive Board.

EXECUTIVE BOARD

Clergymen:
Clemens H. Zeidler, Omaha
Harry F. Baughman, Gettysburg, Pa.
Charles M. Cooper, Philadelphia
Charles B. Foelsch, Berkeley, Calif.
L. Ralph Tabor, Baltimore
John W. Rilling, Minneapolis

Laymen:
Walter O. Menge, Fort Wayne, Ind.
Mrs. C. W. Baker, Jr., Duquesne, Pa.
Prentice Cooper, Shelbyville, Tenn.
G. Allan Dash, Jr., Philadelphia
Millard E. Gladfelter, Philadelphia
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Alvin J. Metzger, Hanover, Ont.
Mrs. Walter Voss, Sioux City, Iowa

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John C. Korn, Rutherford, N. J.
Clarence L. Schust, Fort Wayne, Ind.
Carl Heinmuller, Jr., Baltimore

CONTINUED ON NEXT PAGE

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Alfred H. Stone, Decatur, Ill.
George R. Whittecar, Concord, N. C.
William C. Zimmann, Dayton, Ohio

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WASHINGTON

/ ROBERT VAN DEUSEN

EUROPEAN FEDERATION

WITHOUT FANFARE, France and West Germany announced last month that an agreement had been reached for the return of the Saar to West Germany. The strategic coal-producing region, which had long been a bone of contention, had held a plebiscite earlier in the year and expressed a strong preference for affiliation with the Bonn government. Bowing to the right of self-determination and the pressures of a rapidly changing world situation, France yielded her claims.

The terms of the agreement gave tacit recognition to the fact that economically, the Saar has had strong ties with France. The transfer of sovereignty will be in two stages. First, the area will be politically united with West Germany, the target date being Jan. 1, 1957. Then for the next three years, France will have diminishing rights in the production and distribution of coal, which is vital to the French economy. At the end of that time, the Saar will become fully integrated with the West German economic system.

A further concession was that the picturesque Moselle River will be widened and deepened, to serve as an international canal. This has long been a French dream. It will provide French steelmakers with cheap barge transport on coal and coke from the German Ruhr, and on finished products for export to Germany and the world market.

United Europe

THE SAAR AGREEMENT served as the backdrop for a dramatic new appeal to work toward European federation. Chancellor Adenauer and Premier Mollet urged Great Britain and other countries to join them in exploring new avenues of co-operation. The thorny Saar problem had blocked previous attempts to find a basis for common action. Its solution cleared the way for a new approach.

The two statesmen suggested three steps: (1) establishment of a European atomic development pool; (2) creation of a common market for non-agricultural goods; and (3) development of an arms production pool. These proposals were submitted for discussion to the Western European Union, consisting of representatives from France, West Germany, Great Britain, Italy, Belgium, the Netherlands, and Luxembourg.

GREAT BRITAIN reacted favorably to the new initiative by France and West Germany. Heretofore, British support for proposals for a united Europe had been lukewarm or openly hostile. Pique toward the U.S. for its moderate position in the Suez Canal crisis may have sharpened British awareness that part of its security lies in the strengthening of western Europe.

In Washington, John Foster Dulles voiced hearty approval of the renewed drive for European federation. He called the plan a means whereby Western Europe would become a "third great power" and quoted former Prime Minister Clement Atlee as saying, "Europe must federate or perish."

This new impetus toward European union testifies dramatically to the rapidly shifting world balance of power. Complete national sovereignty seems less essential when self-preservation is at stake.

BACKSTAGE HERO AT HARRISBURG

By FRANK VAN DER LINDEN

Pension problems — which might have produced a lengthy wrangle at United Lutheran Church convention — cleared up quickly, largely through help of a modest expert

As DELEGATES gathered in Harrisburg this month for the convention of the United Lutheran Church, there were indications that quite a storm might blow up on the question of pensions for pastors. There was a proposal to gear in the pensions with Social Security benefits which are now available for U.S. clergymen retiring after July 1 of this year.

On Oct. 10 at Harrisburg the pension proposals of a special committee were presented. A few minutes later an alternative plan, supported by presidents of half a dozen synods, was given to the convention as a substitute.

Both proposals were referred to a new committee which was instructed to try to work out a compromise. In a meeting-room in the Penn Harris Hotel the committee worked all through Oct. 11, and late at night putting the finishing touches on its proposal. It proved so satisfactory to the convention that it was adopted after only a brief discussion.

THE CONVENTION gave a special vote of appreciation to the expert who had put his knowledge and experience to the service of the church in working out the compromise. But this man, Robert J. Myers, was not at the convention to hear the praise. He had left Harrisburg Oct. 12 to fly to Belgium for an important international conference. The convention had seen him on the platform for only an hour, while the Board of Pensions report was being presented, and had heard him speak briefly in explaining the special pensions plan.

ROBERT J. MYERS
"Above and beyond the call of duty"

Only a handful of delegates, among the 700 at Harrisburg, had opportunity to get acquainted with this competent government official who saved the convention from many hours of painful argument. But on Oct. 15 the convention voted "to express its special thanks to Mr. Robert J. Myers, chief actuary of the office of the Old Age Survivors Insurance, for services to the committee which were above and beyond the call of duty."

When Robert J. Myers was 21, he had a Bachelor of Science degree from Lehigh University, a Master of Science degree in Actuarial Mathematics from the University of Iowa, a Phi Beta Kappa key, a brilliant mind, a handsome face—and no job.

Ten million other Americans did not have jobs in 1934. The new deal in Washington was just beginning its second year of attempting to solve the unemployment problems.

Myers went to Washington to see what he could do to help. His mathematics professor had told him a committee was drafting a law to set up a pension system —later to be known as "Social Security." Experts in actuarial mathematics were needed to assist in calculating the costs.

So Myers went to Washington "just for a temporary job." He has been there ever since. He is the oldest employee of the Social Security Administration in point of service, though he's only 44.

Myers moved up to the post of chief actuary of the entire Social Security Administration, one of the highest-ranking civil servants in that agency, just below the point where the jobs go to influential party politicians. He is the man who is called in every time Congress wants to change the Social Security law, and needs to know how much has to be paid in so the system will pay out. With bipartisan impartiality, he has assisted both Republican and Democratic congressional committees in making those essential calculations for the past 10 years.

In the last session of Congress, Myers and his staff of five professional actuaries were especially busy. Congress had a bitter debate over reducing the eligibility age of widows from 65 to 62, and making other changes in the basic act. There was also a dispute about bringing widows into the retirement system for federal judges. Earlier, Myers had been consulted about railroad retirement benefits, armed forces survivor benefits, and pensions for the members of Congress.

He enjoyed every one of these problems because, to him, figures are fun. "I have a very fascinating job, dealing with a program that has an impact upon the total population of the country," he said. "We have a dynamic country, and a dynamic system. The many changes in the law keep us busy, bringing it up to date with the expanding needs."

Yet the "oldest" employee of the Social Security Administration (in point of service) is very young-looking. He likes brown plaid suits and bow ties, and his dark hair is only beginning to show a little gray about the temples. Although he has had many offers to transfer to private industry, at salaries above the civil service ceiling of about $14,000 a year, he has turned them all down.

"I can't think of anything as interesting and worthwhile as this job," he said.

As if he weren't busy enough juggling about all the figures of the Old Age and Survivors Insurance program, Myers has been doing a big spare-time task on pensions for retired Lutheran ministers. He is a member of the special seven-man committee which, for nearly two years, has been trying to devise a plan.

Myers dismisses his own part in the work of the special committee as being "just a contribution I was glad to make, because I happened to have the specialized knowledge that was needed." This was only one of several services he is rendering to his church.

Myers is one of the busiest laymen in St. Luke Church in Silver Spring, Md., a mushrooming Washington suburb.

He teaches a Sunday school class of seventh-grade boys, is in his third year on the church council, secretary of the building fund, vice president of the men's organization, and chairman of Cub Scout Pack 205. He is also on the budget and finance committee of the Washington Federation of Churches.

His wife is the church librarian, runs the church hour nursery, is a member of the evangelism committee, secretary of the Silver Spring Council of Churches.

Myers and his wife both arrived in Washington as young Pennsylvanians, just starting out as "infant bureaucrats" in the birth of the new deal. His home was at Elkins Park, a Philadelphia suburb, she was Ruth McCoy of Bellwood.

Ruth began as a stenographer for the Civil Service Retirement System, and worked up to the rank of adjudicator, before she retired to raise a family.

"We met at a YMCA dance," Myers recalled. "We were married at Luther Place Church in Washington in 1938.

"My wife was originally a Methodist, but her family joined the Lutheran church when she was a girl. I was Jewish, and joined the Lutheran church in 1950."

MYERS CHEERFULLY shares with his wife a large part of the credit for his many extracurricular activities. He has written 110 articles, mostly about actuarial matters. He has also written many reports and studies for the United Lutheran Church. They were all done on "his own time," and his wife shares the credit because she did all the typing.

"I don't feel it's proper to do outside work in the office," he added, "so I dictate to my wife after hours, and she's burned a lot of midnight oil doing all that typing."

The Myers' home in Silver Spring resounds not only with nocturnal typi but with the sounds of two very acti boys—Jonathan, 14, and Eric, 11—ar two black Scottie dogs, "Meg" ar "Lochinvar."

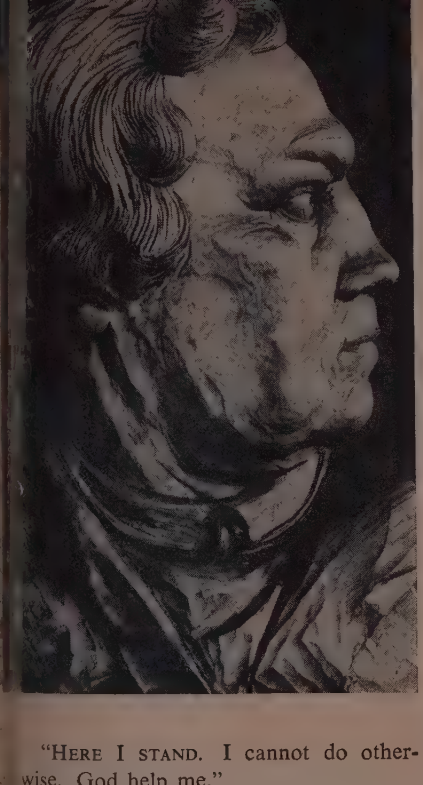
"The kids are usually glued to the tel vision set in the evenings," their fath said, "but I see it for only about an ho a week. Occasionally, when I walk pa I'm hypnotized by the show and stop look. I must confess I have very lo brow taste, for dramas and action sho

"My wife and I like to play bridge actuaries generally do like bridge—and love to fool around cars. Mechanic work, with my hands, is good for me as change from desk work which is hard o the eyes."

"One of the dividends of my job is th opportunity to travel overseas," Mye said. "I have been sent to Switzerlan New Zealand, England, Holland, Au tria, Norway, Sweden, Italy, Mexico an other countries for conferences an meetings of international societies in m field. Fortunately, my wife has also bee able to make several of these trips."

Myers was chosen as one of tw United States representatives for the fir International Conference of Social Se curity Actuaries, meeting in Belgium Nov. 3-10 of this year. He was selecte to read a paper on "The Responsibilit of the Social Security Actuary in Pre senting Cost Estimates and Valuations."

Myers has taken advantage of this op portunity by planning to do research i Scotland, Sweden, and Germany, an check in at the International Labor Or ganization's headquarters at Geneva o the same trip. A list of his internationa activities would fill half a page, and hi professional honors are equally long. H received the Distinguished Service Awar of the Department of Health, Educatio and Welfare in 1956.



"HERE I STAND. I cannot do otherwise. God help me."

Four hundred and thirty-five years have passed since Martin Luther said those words as he concluded his defense against the charge of heresy at the Diet of Worms, April 18, 1521. But his challenge to the pope, so clearly and courageously affirmed on that occasion, has real meaning to every Protestant today.

For Luther, standing there facing powerful men who would gladly have burned him at the stake, stated anew that principal tenet of the Protestant faith that the Word of God, not the pope, is the supreme religious authority.

Few pages in the history of the Protestant heritage are more emotionally stirring or inspiring. There are other good reasons why we need to read again the

Here I Stand

Luther's defiance of the power o the Emperor and Pope was th turning point of the Reformatio

By LEON ROPE

story of Luther and his trial at Worms

We need to restore the role of con science in our lives. And where can w find a more dramatic example of con science than in the life of Martin Luther

It was on Oct. 31, 1517, that Luther professor at Wittenberg University posted his famous ninety-five theses pro testing the sale of indulgences and in curred the wrath of the pope. Howeve the debate that was to rock all Christen dom did not reach its climax until Apr 1521. In that month, we see Luther se ting out in a two-wheeled cart for Worm where he had been summoned by Em peror Charles V to stand trial on a charg of heresy. Luther realized the physic danger involved. He recalled that Joh Hus had been burned at the stake whe he refused to recant, and he knew deat might be his own fate.

It was true that Emperor Charles had promised him that no violence wou be done him while he remained Worms. But the young emperor was u der tremendous papal pressure, and L ther could not be sure what might ha pen when the trial was completed. Luth sought relief in the music of his flute.

"Music," he said, "is the art of th prophets," and putting his flute to h lips, he played tunes praising God an his love. When groups of peasants can running from their villages to greet hi

he sang hymns. In some of these villages, Luther as a boy had sung Christmas carols and his youthful singing at Eisenach had brought him to the attention of influential citizens.

NOW AS HIS CART jogged toward Worms, the people turned out to give him a hero's welcome, shouting, singing, and praising God. Runners raced ahead to spread the electrifying word: "Doctor Luther is coming this way!"

Farmers left their plows in the fields. Blacksmiths deserted their anvils. All along the route people gathered in excited groups to cheer this man who said:

"We are all priests, each man with his own Bible, ordained by the grace of God alone, in the great crucible of His suffering . . ."

Luther announced that he would stop briefly in Erfurt to preach. Long before he arrived, the church was filled. The familiar countryside reminded him of his past, and his spiritual struggles.

Riding on toward Eisenach, where he had once attended school, he suffered severe pain due to an old ailment—stomach ulcers, perhaps. But he played his trusty flute and felt better.

Suddenly his eyes glimpsed the glistening turrets of the emperor's castle atop green hills in the distance. Jogging slowly forward in his horse-drawn cart, Luther studied the strong, forbidding walls of the fortress that loomed before him—sinister and fearsome.

AS HE GAZED upon the massive stone walls, he felt a song in his heart. And he began to sing a hymn of triumph and exultation—"Ein' feste Burg ist unser Gott"—"A Mighty Fortress Is Our God."

This hymn, born in the anguished soul of the great leader facing his tormentors, gave voice to the sustaining faith that there is a spiritual power greater than the mightiest forces that can be arrayed against one on earth.

It became the battle cry of the Reformation and a part of the dynamic new gospel of hope that was to lift the souls of struggling humanity everywhere. While he sang, Martin Luther felt his fears shrink away and his pains diminish. He was determined. He would go to Worms "though there were as many devils there as tiles on the roofs of the houses."

When he entered Worms on the morning of April 16, the cathedral clocks were chiming the hour of ten. Brilliantly garbed knights of the emperor dashed forth on glistening horses to escort him to the town hall where the trial was to be held. They had orders to prevent demonstrations, and tried to break up crowds that gathered along the streets.

But the people were so eager to see this man who had defied the pope that they stood on walls and peered from housetops as he rode past.

LUTHER WAS DRESSED as a monk. He was accompanied by three Wittenberg men who had made the journey with him, and by a large body of men on horseback. Many of them had joined the cavalcade en route. A few had ridden out from Worms to greet him.

A watchman, stationed on the cathedral tower, blew a horn as the procession approached the fortress gate, and thousands of people rushed forward hoping to get a glimpse of Luther.

Luther was escorted first to the house of the Knights of St. John, where he was to be lodged during the trial. There, stepping down from the cart, he said simply: "God will be with me."

It was on the evening of the following day that he was taken before the Diet, or tribunal, which had assembled in the

LUTHER AT WORMS

This is the scene portrayed on the Luther monument at Worms

ishop's palace. To avoid the crowds, e was conducted to the palace by side reets.

When Luther was brought before the mperor, he refused to kneel. Calmly he aced his accusers. John Eck, representng the archbishop of Treves, acted as rosecuting attorney for the emperor and he Roman Catholic Church. Pointing at stack of books, he asked Luther if the ooks were his and if he would recant hem and the doctrines he had taught.

LUTHER REPLIED that he acknowledged he books to be his, but that since the uestion of their contents concerned the ighest of all things, the Word of God nd the salvation of souls, he wished ime in which to prepare a thoughtful and proper answer. The emperor, after brief conference with Prosecutor Eck, gave Luther until the following day. The papal authorities were incensed at this delay and refused to attend the hearing on the next day.

Although the emperor's officials called for Luther at 4 P.M. on the 18th, he was kept waiting in the crowded hall outside the trial room until 6. The candles had been lighted and there was an air of expectancy in the crowded chamber as Luther was brought in.

ECK OPENED the Roman Catholic Church's case against Luther by reproaching him for having asked for time in which to prepare an answer, then said: "Will you defend all the books acknowledged by you to be yours, or recant some part?"

Speaking first in Latin, then in German, Luther pointed out that his books might be divided in three classes: some set forth simple evangelical truths which were not in dispute. Others attacked corrupt laws and doctrines of the Roman papacy. And others were addressed to persons who had sought to defend tyranny and godlessness.

Then he went on:

"Since Your Majesty and your lordships desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by Scripture and plain reason—(I do not accept the authority of popes and councils, for they have con-

tradicted each other)—my conscience is captive to the Word of God, I cannot and will not recant a single word, for to go against conscience is neither right nor safe."

Eck sought to interrupt Luther, saying that Luther could not prove that popes and church councils had contradicted each other.

"I pledge myself to do it," Luther answered quietly, and added:

"Here I stand. I cannot do otherwise. God help me. Amen."

Many of those present had been deeply moved by the sincerity, candor, and courage with which Luther had spoken. But the emperor had been angered by his eloquence, for he had been under the impression that Luther was a simple monk, incapable of writing the books ascribed to him. Obviously alarmed at the approval with which many of those in the hall had received the monk's words, the emperor exclaimed, "I've heard enough of this," and got up, bringing the trial to an abrupt end.

ALTHOUGH Luther had made a clean statement that he would not recant a single word he was detained at Worms for several days while church officials sought to persuade him to change his mind. After ten days he was permitted to leave for Wittenberg. He had been promised safe conduct by the emperor, but Charles immediately issued a new decree.

It proclaimed death to anyone who offered asylum to Luther from the day on which his safe conduct expired. It enjoined all subjects of the emperor to watch for Luther, as soon as the safe c duct pledge ended, and to seize him. went on to explain that he was to be h in custody "until justice shall dec what must be done with him."

This edict sent a chill of terror throu Luther's many friends and followers. could mean that he was to be given same treatment meted out to Hus in 14

Hus, too, had been promised safe c duct if he would journey from Boher to Switzerland to explain his doctri to Roman Catholic officials. But he h been seized and burned at the stake.

LUTHER COULD NOT HELP but rec these things as his homeward-bound c riage lurched through the Thuringi forest that night after leaving Worm Suddenly there was a commotion in t road and the carriage stopped. A ba of horsemen surrounded the carria However they were friends—agents Frederick the Wise, the duke of Saxon Luther's self-appointed protector.

They took Luther to the Wartbu castle, where he was kept in protecti custody for several months. There in t security of this medieval fortress, played his flute, sang hymns, and beg his great work of translating the Bib into German.

"Let the common people read t Word of God for themselves," he sai explaining that they must learn to thi for themselves upon the great questio of life.

Thus did the leader of the Reform tion change the world and exalt the ro of conscience in human affairs.

A WOMAN BELIEVES anybody else sooner than her own husband, for she thinks that everything her husband says is prompted by love rather than sound judgment.—LUTHER: *Letters of Spiritual Counsel*, edited by T. G. Tappert (Westminster)

HE FOUR FEARS:

. The Fear of God

Ve should fear, love, and trust in God above
things." This one fear is most important,
d has power to save us from all other fears

JOHN SCHMIDT

DO YOU RECALL the thrill felt by a
pression-ridden nation when a con-
dent voice was heard over millions of
dios saying "We have nothing to fear
t fear"? Within certain limits that
very true.

There is no need to fear the unknown,
it is in the hands of a God who knows
d controls the future. Nor need we
ar the known tragedies of life—its suf-
ering and pain—for they are lessons in
od's school by which he gives us painful
et thrilling opportunity of growth.
either is there cause to fear death, since
his "last enemy" has been transformed
nto God's servant, charged to usher us
nto his kingly and fatherly presence.
fraid—of these?

YET, TRUE AS ALL this is, it is still only
art of the truth. Even in the physical
ealm, fear is not invariably a curse.
Often, in fact, it is a real blessing. Fright
causes certain bodily glands to inject
extra energy into our bodies, giving us
nusual strength and endurance. After
such a "shot in the arm" we say, truth-
fully, "I never thought I could do it."
Without the energizing result of fear, it
could not have been accomplished.

In other respects, also, fear is a useful
ally. Many a good driver returns safely
to his family because he was afraid,
afraid of the recklessness of others and
even of his own momentary carelessness.

Many a young man, dazzled by the
glittering ad of a "man of distinction" to
the point of forgetting the thousands to
whom alcohol has been the road to ex-
tinction on some "skid row," ends his
life in tragedy because he was not wise
enough to be afraid. There is vast wis-
dom in the wry speech of Captain Ahab,
in *Moby Dick,* "I'll have no man in my
boat who is not afraid of the whale."

THIS IS PART, though not all, of the
explanation for the often-criticized state-
ment of Luther in his *Catechism:* "We
should *fear,* love and trust in God above
all things . . . We should so *fear* and
love God . . ."

Love God? Certainly that makes sense,
we think. And so does it to trust him.
But why fear God? Does not the Bible
itself say that "perfect love cast out fear,
for fear has to do with punishment"
(I John 4:18)?

There is, however, another kind of
fear. It is mentioned favorably in such
passages as Proverbs 1:7: "The fear of
the Lord is the beginning of knowledge:
but fools despise wisdom and instruc-
tion."

A young woman was telling friends of
the care with which she prepared her
first meal for her husband. "I was afraid
I'd burn the roast." Someone said,
"Afraid? Did you think he would beat

you?" Her answer was a mere look of disdain. She was not frightened of her husband, but she loved him so much that she wanted everything she did to please him and to equal his highest expectations. In this case, the fear of her husband was the beginning of good cooking.

Surely the Bible writers—and Luther—are right in saying that man should fear God. Precisely because he has revealed his astonishing grace toward us, and because he has deigned to adopt rebels that they might be co-heirs with his only begotten Son, we should fear him.

SUCH FEAR has some very definite consequences. It will, for example, cause us to fear sin and to flee from every form of it. This is not because we are afraid of discovery and punishment, but because sin is the enemy of the one who loves us and gave himself for us. Once I know how much sin cost Jesus Christ and his Father, I cannot treat it casually.

Luther's homely word—that we cannot prevent crows from flying over our heads, but that we can stop them from making nests in our hair—is certainly true. Temptations to wilful and rebellious acts are unavoidable so long as we live in this world, but we are not permitted to coddle them. We ought to react against sin as we should if, putting a hand into a coat pocket, we were to touch a snake.

There is another valuable result of this "fear of the Lord." It frees us from all other fears. The pages of history are full of the records of men who feared God so much that they feared nothing or no c else. The Old Testament tells of Dan and his three comrades who dared defy a tyrant's will. The New Testame records that some first-generation Chi tians were beaten as a warning, and ad "Then they left the presence of the cou cil, rejoicing that they were count worthy to suffer dishonor for the Nam (Acts 5:41).

And the same book tells of Steph on trial for his life, hurling the accus tion at his judges that they were gui of murdering the Chosen of God.

OUR OWN DAYS tell the same sto Dietrich Bonhoffer and Martin N moeller defied Hitler. Bishop Berggr outfaced a furious Quisling. A co rageous Hungarian Lutheran, Bish Ordass, refused to break under the pr sures of his Communist prosecutors. F all these there was but this one explan tion: The fear of God freed them fro all lesser fears.

Is not this the message that this fea dominated generation needs to hear a to see demonstrated in our lives? T wonderful "collect for peace" in Vespe knows this reality:

"O God, from Whom all holy desire all good counsels and all just works proceed; Give unto Thy servants th peace, which the world cannot giv that our hearts may be set to obey Th commandments, and also that by The we, being defended *from the fear* of o enemies, may pass our time in rest a quietness; through the merits of Jes Christ our Saviour."

✠

THERE IS SAFETY if we will build our lives on Jesus; and yet one kind of safety there never can be. For He will not have us seek safety when a sheep is lost in the storm; or enjoy shelter when a brother is astray in the night. —D. T. NILES in *For Today* (Muhlenberg)

Jim Won't Be Back in Jail

By JACK VANDERNEESE

A prisoner in a state penitentiary tells this true story of the way a fellow-prisoner lost his false front of toughness

DREAMS CAN come true, even for a man in prison. Realization of a secret desire can be the force which turns a man from the wild side of life into the straight and narrow. Jim Bryan is the living truth of that.

Jim Bryan was shy and withdrawn as a youngster. As he matured, some shyness vanished. But he was still one of the type of persons who can appear to vanish in a crowd of three. Like many introverts, he was so common as to be uncommon. Tall and slender, he was not a bad-looking boy, but he always walked in the shadow of his father. It was a bad shadow.

JIM HAD TWO burning ambitions as a youngster. The first was an urge to be like his dad and the second, oddly enough, was to be a singer. It was the first desire that turned a naturally withdrawn and shy boy into a prison number.

"Chuck" Bryan, Jim's father, was respected and admired. But by the wrong elements. He was a fast liver, hard drinker, and a small town "sharpie." The people who admired Chuck weren't the type of associates who would be a good influence on a thirteen-year-old boy.

As far as loving his son went, Chuck had a fierce bond of devotion with the boy. He tried to shield the youth from the type of life he was leading. He gave the boy whatever he wished—to the point of spoiling him, and tried to see that he had all the things required to mold a boy into a man.

"It's rough in that hole"

But he defeated his own purpose by giving the boy something else—a taste for liquor and a contempt for the church and for the rights of others.

ALTHOUGH CHUCK had been baptized a Roman Catholic, he drifted away from religion. Marrying a Protestant woman hadn't strengthened his relations with the church either. Probably trying to cover deep buried guilt and fear, he openly expressed contempt for religion and everything connected with it. His son absorbed it all. Trying to imitate his father, he became openly contemptuous of all the finer points of social life and responsibility.

Chuck was killed in an automobile accident in 1947. The 18-year-old Jim,

after a short period of grieving, went all-out to show he was as much a man as his father had been. He became the neighborhood leader of the rougher element. He became insolent to strangers and started to steal to support his way of life.

Jim's mother had tried to coax him into a better way of life. Jim ignored her. And naturally, he wound up in trouble with the law. He went to a reformatory.

Instead of improving him, the reformatory made Jim worse. When he was released after a short term, he was a "big wheel" to his friends. They respected him because he had served time. Now he had an evil reputation to live up to.

Jim was a "big wheel" all right. He rolled right into a ten-year prison sentence almost before he had time to get out of the suit he wore home from the reformatory. He was caught breaking into a tavern and ran into a very unsympathetic judge.

JIM WAS BITTER and spiteful when he arrived in "the walls." He immediately joined that small clique of convicts known as "hard rocks," a group which recognizes no code save that which is convenient for them at the moment. (There is one of these groups in every prison and they seem to draw young yet desperately lonely boys.)

All new men who come to prison are interviewed by the prison chaplain. This official attempts to guide the men into a search for an acceptable way of life. But in Jim's case the interview was a waste of time. He had no use for the man or anything he represented. He was rude to the chaplain, and if any other official had been present, Jim would have undoubtedly wound up in the "hole"—a dark and almost airless box where unruly prisoners are sent for punishment. But the chaplain, realizing the boy was up and frightened, refused to report him.

Jim wondered a little about that. friends had advised him that the sky p would certainly turn him in. He wai several days for the report. When didn't come, he immediately forgot He did not yet realize the chaplain's was to help men, not police them.

THE YOUNGSTER, aggressive and sull made few friends. For several mon he was always in trouble with offic and did more than one stretch in the ho His sharp tongue cut nearly all th who came into contact with him. T pattern of his future life seemed to forming: Jim Bryan was headed for tr ble far more serious than a ten-y prison sentence.

But in spite of all his aggressiven and insolence, Jim's desire to be a sin still lived. He had a deep love for mu and always listened to programs wh came over the prison's headphone ra system. In a prison which believed rehabilitation, he had access to a la library. From it he got books on gr singers and musicians.

He kept his desire to himself, thou He feared that if others knew about he would be subjected to ridicule. Wh he did not then know was that most co victs have such secret desires buried b neath rough exteriors. Those who do n belong to the "tough guy" cliques a ready and eager to help anyone w makes an effort to improve himself.

ONE SATURDAY AFTERNOON six mont after he had entered prison, he was air lessly walking around the prison yar looking for something to do, when h happened to wander by the Protesta chapel. For some unknown reason, h halted beneath a window. Strains of c

n music floated out into the afternoon nlight. Jim didn't move on. For two ours he stood in the same spot, listening the hymns.

Later he said, "I don't know just what appened that afternoon. All of a sudden seemed like I was a part of that music. ut the really strange thing is, I never ked organ music."

Jim made it a point to look up the organist. He was surprised to find that the musician was a long-term convict. Jim nd the organist became friends during he following weeks. They were an odd ombination, the youngster and the lderly man. The lad wanted desperately o learn. The old man was a so-called abitual criminal who had been in prisons cross the country.

The pair spent hours in the recreation ard discussing music. Jim learned that he Protestant chapel had a choir. At irst he laughed at himself for even thinkng about joining. He could imagine how his friends would take it . . . a big joke.

Then one day something happened. As he described it, "I was real mixed up. I didn't know who my friends were. But one day this 'buddy' of mine, one of the bunch I ran with, came along and gave me a package to hold for him. I didn't question him. I just took the package. You don't ask many questions in prison."

Jim's voice turned a little bitter for a moment, but he continued, "I hadn't had the package more than five minutes when a 'screw' came along and grabbed me. Well, I went to the hole for ten days for the contraband that was in that package. None of my so-called friends came forward to help me or take responsibility for the deal."

JIM'S EYES DARKENED. "You know, it's rough in that hole. You get nothing to eat and have to sleep on a steel bunk without a mattress. But you have a lot of time for thinking. And I did a lot of that. The chaplain came down every day to see us. That made me think a little more."

The turning point came when one of the other men in the hole got sick and the chaplain had him transferred to the hospital. "I decided then to try it his way," Jim said.

Few men noticed the slightly built young man when he eased into the chapel one Sunday morning. The youth tried to make himself as inconspicuous as possible. But there is no doubt the chaplain and organist noted him. It might have been mere coincidence, but Jim remembers that the morning sermon was on the theme, "Live Your Own Life."

The following week Jim requested permission to sing with the choir. He was an immediate success. In fact, he is now often requested to sing solos.

Jim and his organist friend began spending their recreation periods in secluded corners of the yard practicing singing. At first it amazed Jim that nobody made caustic comment about his newly acquired habits. It doesn't now. As he says, "There are a lot of others who wish they could tear down that false front of toughness. I guess I'm just lucky that I found out how to do it before it was too late."

When we think of the bitter and defiant man who entered these walls three years ago, we find it hard to believe this happy and hopeful young man is the same person. The bitterness is gone. The hatred and the desire for vengeance against something unknown has been turned into Christian tolerance and acceptance.

Jim won't return to prison when he has finished his sentence. Music and a newfound strength have given him a passport to a better way of life.

PARTY PREPARATIONS

"O.K." DAN sounded more resigned than enthusiastic. "If you think we ought to call the Detrands, go ahead and ask them. Just seems to me that after a while people ought to be expected to find the church under their own steam."

"I suppose so, but this Luther League thing is going to be fun! I'd hate for them to miss it."

"It really is going to be a panic!" Karen agreed. "Bruce Garrison is going to be Ralph Edwards and he does a perfect imitation. When he comes down through the crowd and then says, 'This is your life, Martin Luther!', he has just the right flourish to it. And Flopears, that's Martin Luther, looks so startled. They—"

"Did you say 'Flopears'?" Dan interrupted, "or is there something wrong with *my* ears?"

"Oh, that's Sam Bunne. We started calling him 'Bunny' and then 'Rabbit' and then it turned into 'Flopears.' See what you miss not being a Luther League sponsor this year? You don't know half the kids."

THERE WAS NO use going into all that again. Dan has so much responsibility for this evangelism program and a dozen other things that when Pastor Sym found someone else willing to sponsor the Luther League activities, we made a quick exit. And it ought to be that way! There is so much to do. Why should anyone hold on to one job forever and ever? We'll probably go back to that one, though, for it will be a long time before all our children are through with Luther League and they are always need[ing] adults to help. The young people tak[e a] lot of responsibility themselves, but th[ey] do need older people, too.

Thinking of some of the responsibil[ities] that ought to be theirs, I turned to Kar[en]. "Why don't you call the Detrands, dea[r]. I believe that would be even better th[an] our doing it."

"Why, sure, if you want me to." S[he] headed for the phone, an extra grow[n]-upness in her walk.

DAN STRETCHED out in his easy cha[ir], unfolding the evening paper. "Have[n't] seen you making Halloween costum[es] this year," he remarked. "Aren't the ki[ds] going to dress up?"

"Believe it or not, there comes a tim[e] when you have enough costumes of va[ri]-ous sizes to hand down to the young[er] members of the family. And—" I paus[ed] to make sure Karen was really talkin[g] on the phone, then nodded my head [in] that direction. "there comes a time whe[n] a mask is a mere formality. The idea, [I] hear, is to look really pretty when yo[u] take it off."

Karen came back to us beamin[g]. "They'd love to go! You'd think I ha[d] done them some tremendous favor b[y] asking them. They thought it was so nic[e] of the young people to care about invi[t]-ing older ones—and, good night! her[e] we always think the older folks woul[d] rather we just let them alone!"

"Can't tell about people from the ou[t]-side, can you?" Dan turned a page.

"I'm really finding that out! Say, ho[w]

bout the small fry? Are you bringing em?"

"I guess so. That's the idea, isn't it? nvite the families?"

"Yes, but—Dad, will you talk to Pete? He hangs around whenever I'm talking o any of the boys and says really em-barrassing things."

"Such as?"

"Well, it's not so much what he says s the way he puts in 'woohoo' and wolf whistles at the wrong moments. If I tell him, it only starts a fight and makes him worse, but if you'd tell him—"

"I'll see what I can do. No wolf whistles and no 'woohooing.' "

"Don't laugh! He isn't funny!"

"I know. I'll try to straighten him out."

UPSTAIRS I could hear muffled laughter from Susie and Donna. As Karen started up, they came clattering down, a gypsy and a Bopeep. "How do we look? Aren't we good? No one will know us!" The words came tumbling out in such a torrent, I could hardly tell which was speaking.

"Mercy! Who is who?"

That set them off again. "Who is who? Who is who?" "Sounds like an owl!" They laughed till they rolled over on the floor. Karen looked superior and marched on upstairs, but all I could feel was envy. I remembered so well how it felt to laugh and keep on laughing for no reason except for the sheer joy of laughter. But it has been a long time. Let them keep it while they can.

Finally, they sobered enough for me to get their program straight—parties and begging and the like. "Now scoot along," I urged, "if you're going to the Luther League play with us. And tell Pete to get washed up and comb his hair."

"Tell Pete?" And the girls started to laugh again. "He won't listen to us. You better tell him, if you want him to do it!" They raced to take off their costumes.

"Sounds as though Pete is impervious to the sound of the female voice," Dan observed. "Karen can't tell him and the little girls can't tell him."

"Maybe he just doesn't want to be told."

"I know. Do this. Don't do that. It is rough, isn't it? But he has to live with other people, especially with the family. No desert island to flee to. I'll have to see what I can do with him." Dan folded his paper. "Looks as though the world news will have to wait."

"AND IT WILL WAIT. Everything will keep right on going the same way, no matter what we do!"

"Now, there," and he pinched my nose, "is where we disagree. Especially, this election stuff."

"Oh, that. But we know how we're going to vote without reading any more about it."

"Never count my vote till it's in the ballot box! And never count on the other fellow's either. Even if I don't change my mind, I may pick up a piece of information that will change the other person's and get another vote for my candidate."

"Candidate, yes. I'm glad you put it like that, for I sure don't like either party."

"Party?" demanded Pete, flinging into the room and grabbing the paper. "What party?"

"Just what I wanted to talk about," said Dan. "We're all invited to a party."

I left in haste. I was rather glad the children are still a bit too young to worry about political parties and international affairs and all that. They'll grow up soon enough.

WORSHIP NOTEBOOK

All kinds of letters have come to me as a result of the Worship Notebook. One such letter deserves more than my eyes and I share a part of it here.

The writer requests that I write about "the importance of pastor's wearing clerical garb except on the most informal and 'relaxed' occasions. One argument that could well be added to the religious ones," she says, "is that pastors (and perhaps their wives) have notoriously bad taste in the selection of neckwear."

I got a big kick out of that one. No matter how loudly I protested when she gave them to me, I always found that the ties my wife bought me (and they are few) looked better than those I selected.

Now far be it from me to incur the wrath of the mistresses of parsonages across the land, but the writer does have a point and, regardless of how one feels about clerical attire as we know it today (the black or grey suit with bib and "backdoor" collar) there is value in it.

Actually the so-called clerical garb unanimously used by Roman Catholic clergy is a comparatively recent thing. Before it came to be used in certain areas of American Lutheranism, there were several kinds of uniforms for our pastors. Some wore a wing collar, like the one which is worn with formal evening wear, and a white four-in-hand tie. I can still recall two old German pastors affecting this kind of garb. Others wore a Prince Albert or swallow-tail coat and a sort of ascot tie or stock. One still sees this sort of attire on the clergy in some Baptist, Presbyterian and Methodist churches. In such places it is worn only for services and has become a sort of liturgical vestment for such people. Still others wore a modern sack suit for services, b always in a sombre, dark color.

In more recent years there has be a growing desire among pastors to fi a comfortable, distinctive dress. B when the clerical garb of today w recommended, people oftentimes e pressed the opinion that it was Rom Catholic and thus improper. Again such criticism I recall a lecture on t subject by a seminary professor who r lated an event which took place here the United States within the last centur

An American Roman Catholic bish sent out a directive to all of his cler that after a certain date, all of the would wear in public black suits, bib and clerical collars. The directive set u a hue and cry among the priests whi threatened to rock the foundations the diocese. Previously the unoffici uniform had been swallowtail coa striped trousers, white ascot and top ha This, they felt, was the badge of the office and they reacted vigorously again what many of them considered the dre of a few Episcopalian eccentrics. T directive was enforced and today is a cepted among Roman Catholics witho comment.

Generally, modern Roman Catholi practice directs a priest to wear a bi with a "step" in it, or to show the fu width of the collar. Certain lay brothe wear a bib which shows only the upp portion of the collar, a style affected b some Lutheran pastors to attempt to dis tinguish themselves from what they con ceive to be the garb of Roman Catholics Others wear a bib with a turn-dow pointed collar. This is generally em ployed by the Christian Brothers, a teach

ng community of the Roman Church.

Anglicans and some Methodists and Presbyterians have also adopted the clerical collar but with a very wide step, again to show a distinction from Roman Catholics. This desire to offset the difference is extended among some clergymen who wear grey (both dark and light), brown, and even blue suits and tibs.

ALL OF THIS points to the fact that there is a desire among many clergy to have a distinctive garb. Depending on the motive the desire is not an artificial one. How much easier for the garbed pastor to visit a hospital when he is recognized as a minister to the sick and so does not have to identify himself to the officials. In this and countless other instances of community life he is recognized by his uniform as the representative of the Church. His clothing is his badge of office and once received is treated by his people with respect, as one recognizes and respects the uniform of the policeman and the fireman. Moreover, his garb can help his people to realize the position he occupies in their life as friend, confidant, and advisor.

Wearing the garb also puts the pastor on his mettle. Not that a collar makes a saint of a fool, but it helps a man remember his office. To wear the garb in order to secure preferential treatment from any source, whether from the department store or the physician, the grocer or the highway policeman, is a debasing of the ministry.

Clarence Stoughton in his "Set Apart for the Ministry" tells the story of an Episcopalian woman greeting her new pastor. Of advanced years, she stood before the young cleric scarcely out of seminary and said ". . . but I can hardly call you Father." Putting his hand on the stole he wore, he replied, "When I wear this Madam, I am almost 2,000 years old." Badges don't make a man an official. Officials wear badges so that we may recognize their office.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

New start

QUESTION: My daughter, 22, had a good position, with considerable responsibility, in an important local firm. She had to handle a great deal of money. I never dreamed that money would be a temptation to her, but it turned out to be so.

Over several months she took cash and was able to cover it up for a time. At length her offense caught up with her and she was in danger of very serious trouble. But her employers were very generous. The situation was settled out of court. She entered into an agreement to return the money over a period of time, and was allowed to keep her position but is relieved of handling money.

Of course, Leona was very secretive about her pilferings, but now is very sorry and is eager to rise above the weakness and make good. Her big question is whether she should remain here, make a new start, and fight out the battle of shame in her old community or go to some other place where she is not known. She seems to think it would be easier to relocate.

REPLY: It may be harder at first to face the disapproval of people in the home community, and easier away from home, but over the longer term it is likely to prove the reverse. One's whole life, rather than the next six months, is to be given priority.

If Leona leaves the community to escape embarrassment and disapproval, she will be completely free to make a new start without the hindrance of shame—but for how long? In a relatively short time someone in the new community is going to learn of her past and give it publicity. She will then suffer a new embarrassment in addition to separation from home, friends, and relatives.

Everything considered, it will probably be better for this young lady to remain where she is, accept the humiliation (which may prove a wholesome experience), and fight out the battle on the home grounds, where she can gradually again win the respect and confidence of her old friends and relatives. While people are very slow to forget such lapses, and will keep on talking about the affair for a long time, Leona can gradually rewin her place in the community.

When she has proved herself worthy and reliable, she will receive the approval of thinking people who can appreciate the difficult and unpleasant experience she has gone through. She will need to ask the help of God, as well as that of her closest friends, and take her place in the worship and work of the church as fast as possible.

Resentment

QUESTION: I have two children. Tom is four, and Pearl is a year and a half. Tom has been nasty to the little girl at times, but I thought I had given him sufficient punishment and that he had giv up such practices. But I am finding t when I have my back turned he slaps sister, pushes her, or kicks her. He tricky. Is this something he will o grow? What can parents do?

REPLY: It is likely that Tom sented the coming of the little girl. regards her as having dethroned h from his position as the "one and onl Even though he will not say so, he co siders her as the cause of his demoti and of many of his "troubles." He trying to get back at her for what s has done to him. Punishment alo will not solve this problem, and le turing him will accomplish little mo Action is long overdue.

When there is one child in the hor and another is expected, the paren will forestall trouble by acquainti the child with the fact, telling h small and helpless the baby will b and trying tactfully to build up interest in and affection for the bal before it is born.

After the baby has arrived paren need to share their attention with bo children, and avoid letting the old child feel that he no longer count that the newcomer is the all-importa one. Everyone needs and desires som attention—this youngster is in speci need of it. Encourage visitors to giv him some attention and kind word also, instead of showing enthusias for the baby and ignoring the olde child.

It is quite possible that some punish ment for "nasty" action may b needed, but the main procedure shoul be shared attention and love, plus d verting his attention to other interes ing activities, in the midst of which h will not think of his dethronement.

THE GREAT WORDS EXPLAINED

Rediscovering the Words of Faith. By Charles Sardeson. Abingdon. 124 pages. $2.

In a way that is neither semantic nor dantic, the author deals with some of the eat words of faith, hoping that he makes bit of light shine on them and that the ader "may be encouraged to pioneer fur- er into the heart of each of them until eir real depth and size become his own, scovering more and more what needs to e said about a life that begins with God."

The words treated, with a chapter for ch, are: Revelation, judgment, atonement, race, adoption, the gospel, sacraments, the urch, kingdom of God, sin, faith, worship, ernal life, and peace.

Some of the chapter titles, in an intriguing ay, define and describe the words to be scussed. The chapter, "It Begins With od," discusses revelation; "A Voice Across he Ages" is the gospel; "Saints Around the ross" refers to the church; and "Living Vithout Life" deals with sin.

The writer handles theology without using oo many theological terms. Occasionally he style seems to have a touch of Paul Scherer. There are apt quotations from Vulen, Nygren, Brunner, James Stewart, nd Alan Richardson's *A Theological Word Book of the Bible.* The treatment is ex- ository. The illustrations, used sparingly, re fresh, not retreads. Generally they come out of the author's experience.

In my opinion, "Words of Faith" would have been a better title than *Rediscovering the Words of Faith.* How much the average reader will rediscover is questionable, but he will find much that is old treated in a refreshing way.

One who is interested in the Christian faith will enjoy reading, along with these word studies, the recently published book by W. R. Matthews, dean of St. Paul's Cathedral, entitled, *Some Christian Words.*

Pastor Sardeson's book would be excellent supplementary reading for an intelligent inquirer attending a pastor's instruction class. A chapter a Sunday could well be used as a basis of instruction and discussion by an adult Sunday school class. And a devotional leader would find here excellent resource material. FRANK K. EFIRD

Salisbury, N. C.

TRUTH IN SIMPLE LANGUAGE

Some Christian Words. By W. R. Matthews. Macmillan. 96 pages. $1.75.

This little book consists of radio talks by a British preacher. The author has taken a dozen important words of the Christian faith, making clear, in somewhat colloquial style, their meaning to the average hearer. They are very short studies on very great subjects.

Holy, sin, forgiveness, the cross, resurrection, heaven, hell, life eternal, sacrifice, salvation, peace, mercy, are the words Dr. Matthews examines. The last three chapters are devoted to what Jesus thought about himself.

No chapter is exhaustive, but a great deal of fundamental truth is presented. The book's merit lies in studies of simple clarity which make a direct appeal to those who wish to have a clearer understanding of the salient points of Christianity.

There is value in a short statement of what a writer firmly believes to be the truth unencumbered by controversy. Each chapter stimulates a reader to ponder upon the great affirmations of our religion.

Carey, Ohio T. BENTON PEERY

PROPHETS ARE PERENNIALS

Prophets—Pioneers to Christianity. By Walter G. Williams. Abingdon. 223 pages. $3.50.

This is a good, sound and readable book. It makes an attempt to relate the prophet's message to our time but fails to bridge the gap between the prophets and Jesus.

The author, Walter G. Williams, is professor of Old Testament at Oliff School of Theology, Denver. His association with the

American School of Oriental Research and his study in the countries of the Middle East are clearly apparent in this book.

There are three parts. In the first, the author brings the reader up to date on the scholarship of the past twenty years as it effects our understanding of the relationship between the prophets and the priests. The idea often passed off as the whole truth, that the prophets and priests were always involved in mortal conflict, is not the whole truth.

The second portion of the book is a discussion of the major streams of thought which evolved in the prophetic writings. God is understood as moral. Worship is wonder, not magic. The Messiah idea changes as it grows. Immortality is sometimes national and sometimes individual in meaning.

Part three is the story and significant ideas of five prophets—Amos, Hosea, Isaiah, Jeremiah and Ezekiel. JOHN G. SIMMONS

North Hollywood, Calif.

The Minor Prophets. By Theodore Laetsch. Concordia. 566 pages. $5.

"The Minor Prophets are not inferior to the Major Prophets because of a minor degree of inspiration, authority or reliability of their message." Doctor Laetsch writes as a devoted scholar who thoroughly believes that declaration. Those who share his conviction and wish a Lutheran commentary to implement it for study, teaching, and preaching can now have a quite reliable one. It is another volume in the series in the making by the Lutheran Church—Missouri Synod.

There is a brief but tightly packed introduction. Then the twelve prophets are treated in biblical order, according to the author's own translation. Division by division there are grammatical and textual notes, followed with verse-by-verse exegesis.

The author appears as a conservative Lutheran theologian, sensitive to the significance of the biblical material chiefly in doctrinal terms. Not much is made of the ethical teaching values for the contemporary situation. It is clearly an exegetical commentary, not homiletical. Yet it is "appli able" although not "applied."

There are evidences of a tendency to re back quite fully into the Old Testame literature the subsequent development God's purpose. For example, Chapters and 13 of Zechariah have as title, "T New Testament Church." Somewhat r lated, there is a footnote reading, "All dat according to Ussher."

The Minor Prophets clearly stems fro deep interest in historical, textual, gra matical, and linguistic scholarship. At t same time it displays human understandi and a lucid style of writing.

Gettysburg, Pa. RALPH D. HEIM

BOOK BREVITIES

Power to Become. By Lewis L. Dunningto Macmillan. 233 pages. $2.95.

Here is another volume to add to t "Positive Thinking" school library. M Dunnington, a Methodist pastor, follows the footsteps of popular Dr. Peale in pr scribing "creative affirmative prayer b means of silent affirmations of eternal truth The result should be "better health, bett human relations, and greater success."

We all possess *"Power to Become* ch dren of God," says the author, and perha the best way to accomplish this is by r peating positive affirmations such as "I ove come evil with good by filling my who mind with what is good, true, and bea tiful." A. S.

Men on Their Knees. By Kenneth O. Eato Abingdon. 96 pages. $1.75.

The author, a Congregational pasto takes the reader to "listen in" on sever New Testament *Men on Their Knees* i prayer. The book makes good devotion reading regarding "seven New Testame prayers and their significance for today

The Quiet of the Land. By D. W. Lamber Macmillan. 101 pages. $1.50.

Brief biographical sketches of a score o famous Quakers, from George Fox t Thomas R. Kelly who died in 1941.

SURPRISED BY LEWIS

Surprised by Joy. By C. S. Lewis. Harcourt, ace. 238 pages. $3.50.

C. S. Lewis, in this fascinating autography, tells of his journey from the hristianity of his Irish childhood through heism in adolescence and young manood, to a deep spiritual Christian faith in aturity. Along the way Dr. Lewis gives delightful account of his childhood and outh, his education (including a realistic cture of life in an English public school), nd of the path which led him to become e author of *The Screwtape Letters, The roblem of Pain, Out of the Silent Planet,* nd other books.

Surprised by Joy is curiously lacking in e facts of Dr. Lewis's outward life. But at is as he planned it, and in keeping with is purpose of presenting only what is necesry to an understanding of the spiritual evelopment. For this it is necessary to now the background which produced such person as C. S. Lewis.

The whole story is told with such charm, telligence, urbanity and even humor that would be delightful quite aside from its entral theme of a relationship between aith and reason.

Some will not like Lewis's story of his reconversion." There is no blinding flash f light. There is not even a groping toward faith. Instead there is an unwilling propulsion from atheism through an undefined theism, to a search which leads factually, for Dr. Lewis, almost on the basis of historical claims) to Christianity. The reluctance of the convert is emphasized.

For a picture of a brilliant mind in the making, for wisdom and wit (some of the best of it quite unrelated to the main stream of the "spiritual autobiography"), and for its story of a conversion to faith through reason, *Surprised by Joy,* should be of interest to all concerned with the problem of the development of religious consciousness, as well as for those interested in one of the major literary figures of our time. This is the story of an unusual individual, but there are universal truths and applications in it—as well as the sheer delight of a good book.

LIESL E. KUHN
Paris

ROUND TRIP FROM ROME

Return to Reality. By W. P. Witcutt. Macmillan. 62 pages. $1.75.

Here are some of the personal reflections of a man who left the study of law and the Anglican Church to become a Roman Catholic priest and then, fifteen years later, returned to the Anglican faith.

Do not expect the usual polemics against the Roman Church. The author has his criticisms of Romanism, but they are almost entirely on the intellectual and theological level rather than aimed at abuses and practices. As a young man, Mr. Witcutt became a part of an English movement which was determined to put Chesterton's Distributism into practice. It sought to abolish the evils of the industrial revolution by a return to a predominantly agrarian society in which machines would be kept at a minimum. Since most of the members of the group were Roman Catholics, he felt that this church represented the goals he sought.

His training as a priest filled him with the tenets of Scholasticism and for a time he gloried in this synthesis of Neoplationism and Christianity which offers pat answers for everything. As the priest in several small English parishes he had opportunity to reflect upon the inconsistencies of the Roman theology and finally returned to the Anglican Church.

The book tells very briefly of his conversion to Romanism, his reflections, and his return to the Anglican fold. It does not tell the reader very much of the advantages of Anglican theology except that it affords the person a wide latitude of interpretation and religious belief.

Here we have scholarly thinking, presented with a warm personal touch which transports the reader to the Old World. It makes stimulating reading although one would not agree with all of the author's conclusions.

HERBERT N. GIBNEY
Hempstead, N. Y.

New Congregation Organized in San Francisco Are

By LOUIS F. MERTZ

LOS ANGELES—A mission was organized on Sept. 23 in Linda Mar (Pedro Valley), 12 miles south of San Francisco. The congregation was formed with 93 adult members and 85 children in Sunday school. It adopted the name of Holy Cross Church.

First service for the mission was held by Mission Developer Edgar A. Doering in a school building on Jan. 22 of this year. Attendance at weekly services through the spring and summer averaged 75. The week before organization, Pastor Doering baptized 34 children and 11 adults. Most of these baptisms came in the wake of the evangelism mission in which the group had participated with other Lutheran churches in the Bay area.

Preaching at the organizational service was Synod Mission Supervisor H. Paul Romeis (*see cut, at right of Pastor Doering*). Holy Cross will be a member of the Pacific Southwest Synod's northern conference.

FIRST SERVICE of a ULC mission at Sepulveda (San Fernando), Calif., was held in a cafeteria on Sept. 9. Attendance was 156. Mission Developer Donald P. Schneider was assisted in the service by Pastor Romé

AFFILIATION of the Men of First Churc Glendale, with the ULC Brotherho brought 269 men into the national organiz tion. Application for reception of the gro was telegraphed by Ken Sapper, preside of the Men of First Church, to Executi Secretary Howard Logan at the Brothe hood convention in Kitchener. Goal of t Glendale group is a membership of 300 the end of this year.

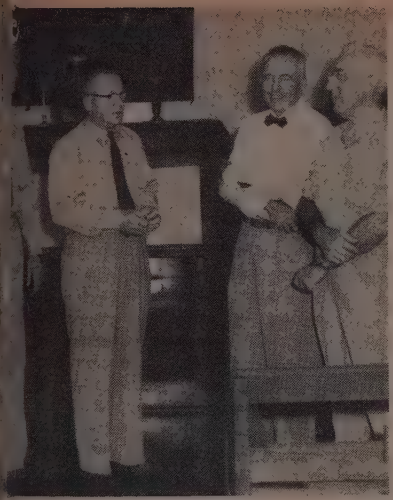
Synod President Carl V. Tambert will the preacher at the Phoenix, Ariz., Reform tion service on Oct. 31 at Central Method Church.

REFORMATION CHURCH, Las Vegas, o of the two ULC congregations in Nevad dedicated a new church on Sept. 23. Paci Seminary Pres. Charles Foelsch preache William Arbaugh is pastor.

INSTALLATION of Pastor Wilfred Bu campus pastor of the University of Sout ern California and executive director of t Lutheran Student Foundation, took pla Oct. 21 at St. Mark's Church, Los Angele

SYNOD'S NORTHERN CONFERENCE m

Organizational service at Linda Mar mission



CHAPLAINS' RETREAT AT HAWAII

LEADER for a retreat of Protestant chaplains at Bellos Air Force Base, Oahu, Hawaii, this summer was Dr. Luther F. Gerhart (first at right), a ULC Navy chaplain in the Pacific. Standing next to him is Dr. Amos J. Traver, professor at Hamma Divinity School, who attended the retreat as a guest. Dr. Traver supplied at Honolulu Church during a three-month furlough of the pastor, the Rev. Glen O. Balsley.

St. John's Church, Oakland, Oct. 26-27. Conference President Kenneth Senft presided.

FIRST WORKSHOP on pastoral relations with the sick and co-operation with doctors will be held at the California Lutheran Hospital Nov. 6-8 under the direction of Hospital Chaplain Paul Wharton. Guest lecturer will be Dr. Granger Westberg of the University of Chicago. A limited registration of 50 persons was filled a month before the meeting.

TRINITY CHURCH, Riverside, recently dedicated a new parish hall, received 104 new members on one Sunday and pledged $114,603 of a $100,000 goal.

"HOME FOR THE AGED SUNDAY" will be observed in the synod on Nov. 11. Representatives of the board and staff of the home for the aged will speak briefly to the congregations. The dedication of the new wing at the home will be Feb. 17.

SISTER EVELYN HOULROYD of Philadelphia will speak this fall at conventions, conferences and church services of the synod about the work of the diaconate.

LITTLE BACH FUGUE IN JAPAN

WHEN the secretaries of the Lutheran Service Commission, Dr. Carl F. Yeager and Pastor Walter E. Kraemer, visited the Lutheran Service Center in Tokyo, the center's Pastor Wayne M. Daubenspeck had a special surprise for them. Japanese children, 5 to 11 years old, gave a finished rendition of selections from Johann Sebastian Bach's music. The young artists are part of a children's string orchestra.

PACIFIC SOUTHWEST . . .

SOUTHERN CONFERENCE met at Trinity Church, Manhattan Beach, Oct. 5 and 6. Major themes were stewardship, parish education, and social work. Newly elected president is Pastor John Stump of La Canada.

THE REV. GENE SAMUELSON was installed as pastor of Mt. Olivet, Lakewood, on Oct. 21 . . . Mrs. T. L. Nelson, president of the Women of Shepherd of the Hills Church, Berkeley, was recipient of a national citation for heading the best religious department of any state federation of women's clubs.

Religious Phonograph Record Helps Build California Church

INCOME from a best-selling religious record is helping to build a church for Resurrection mission in Canoga Park.

Mrs. Edith Bougher, a member of the rapidly growing congregation since its beginnings, Sunday school teacher and Luther League advisor, is author of a religious song, *"Be Still My Heart,"* which, sung by Alan McGil, is being sold throughout the country.

Ownership of the record was given by Mrs. Bougher to Resurrection Church. Pastor Kenneth Olson expects that sales of the record will contribute $10,000 to the building fund.

The Rev. Russell W. Weberg, formerly of Calvary Church, Seattle, is the new principal of the parochial school at First (ALC) Church, Compton, Calif.

The Rev. Albert Hidy was installed as pastor of Shepherd of the Valley Church, Orinda, on Sept. 20. Installation of the Rev. Gene Samuelson as pastor of Mt. Olivet Church, Lakewood, was set for Oct. 21.

SOUTHERN CONFERENCE met at Trinity Church, Manhattan Beach, on Oct. 5-6. Conference President John Simmons will preside . . . The synod's evangelism committee met at the synodical office on Oct. 4 to plan for the second year of evangelism.

A SEVENTY-FOOT TOWER has just been completed on the new Gloria Dei Chu at Naples, East Long Beach. Gloria D the only Protestant church in the co munity, was dedicated Oct. 21.

MINNESOTA

Great Opportunities Seen For Lutheran Student Worl

By PAUL LUTHER WETZLER

ST. PAUL—Osgood Magnuson, first l man to become executive director of L theran Student Work in Minnesota, was stalled at St. Anthony Park Church, Paul, on Oct. 14 by the president of Minnesota Foundation, Dr. Paul Luth Wetzler. Dr. Paul Bierstedt represented National Lutheran Council and preach The Rev. Alvin Lewis, pastor of the chur conducted the service. In his acceptan speech Mr. Magnuson said:

"We have tremendous opportunit among Lutheran students in Minneso There are over 10,000 NLC students e rolled on the three campuses of the Univ sity of Minnesota in Minneapolis, St. Pa and Duluth—the five state teachers colleg and nine junior colleges. Almost 33 p cent of the students on the Minneapo campus are NLC Lutherans. Moorhe State Teachers' College has 52 per cent Bemidji 30.5 per cent—Duluth-Superior per cent—Mankato 42.5 per cent.

"We must constantly expand our progra Students have expanded their interests. W cannot fail to meet the challenge of servi as an arm of the church on these campuse

"We need to expand our teaching pr gram in Christian education, to keep pa with the students' intellectual growth. St dents have problems, they need counsel an advice—intellectually—they need guidan in Bible study . . . they need to be calle on and to be recounted for Christ and H Church."

THE NEWLY organized Lutheran Goo Samaritan Society of the Central Confe ence has announced a goal of $500,000 fo

Bright Smiles for a Bright New Future

E NEW COUNTRY oked mighty nice to five daughters of alter Protzner as they eked with an ex- ctant smile over the nce at the landing er in New York. The otzners had just ar- ed from Germany der sponsorship of Lutheran Refugee rvice. Three of the irls (center) are seven- ear-old triplets. Mr. otzner, a Czech, will ecome a bookkeeper Northwestern Semi- ry in Minneapolis.

INNESOTA . . .

e campaign that begins in the spring of 957. Theodore Stump has been engaged s fund-raiser.

DR. A. M. TAMBUNAN, prominent Indo- esian statesman and former deputy speaker f the Indonesian Parliament, spoke at the win City Reformation service in St. Paul municipal auditorium on Oct. 28.

During his stay in Minnesota he addressed students at the university and several Lutheran colleges and was presented a degree at St. Olaf College. The Lutheran Brotherhood Society held a dinner in his honor to which pastors and guests of the Reformation festival service were invited.

ARYLAND

Family Background Major Factor in Juvenile Delinquency Cases

By WILSON P. ARD

HAGERSTOWN—Broken homes are a ma- or cause of juvenile delinquency, according o Clement J. Farling, superintendent of the Maryland State Reformatory for Males, ocated near Hagerstown. Mr. Farling ad- dressed ministers and laymen as one of the speakers in a series of conferences on "Better Living" at Hagerstown's Westview Homes Community Hall.

The prison official, who has been active in correctional institutions for 33 years and has supervised over 40,000 inmates from the age of 16 years up, recognized that the problem of juvenile delinquency may be overemphasized. He said: "Perhaps we should talk more about the 97 per cent of our youth who do not get into trouble and pay tribute to their parents and others who are responsible for their adjustment as young citizens."

As to the 3 per cent who violate the law, Mr. Farling said that the cause of delinquency can usually be traced back to the family background. He cited alcoholism of one or both parents, infidelity, incompatibility and lack of parental guidance as principal factors.

IMMANUEL CHURCH, Manchester (Pastor

MARYLAND . . .

Richard S. Shanebrook), has accepted plans for a new parish house at an estimated cost of $149,000. The congregation also voted to send THE LUTHERAN to every family, absorbing the cost in the budget.

REPORTS of vacation church schools indicate increases in the number of schools and in pupil enrollment. In some instances schools were held late in the summer. In one community Negro children were enrolled.

ST. JOHN'S CHURCH, Hagerstown (Dr. L. Boyd Hamm and the Rev. Carl J. Frederick), has approved a $200,000 remodeling project for the Christian education building.

THE SYNODICAL Luther League convention at Gettysburg College was marked by serious concern for youth's participation in the church's task of evangelism. Over 400 registrants worshiped, played and transacted business. Elected as officers were Larry Cameron, Gilbert Askew, Robert Hyson, George Krafthofer, Ruth Freas, Patricia Sensenbaugh, the Rev. Carroll Boyer (pastoral advisor), and Dorothy Myers.

The convention adopted a $4,000 budget, and voted to extend an invitation to the Luther League of America to hold its 1959 convention in Maryland.

TRINITY CHURCH, Hagerstown (Dr. Wilson P. Ard), is reviewing architect's plans for the remodeling of the Sunday school building and erection of a new $375,000 structure.

MANY of the synod's churches have responded generously to the appeal of the National Lutheran Home for the Aged, Washington, for gifts of foodstuffs, canned goods and money.

PARALLELING the public school program, the kindergarten at St. Luke's Church, Cumberland, opened with an enrollment of 20 children.

THE REV. RUSSELL E. FINK has been installed as pastor of St. John's Church, Cumberland . . . Dr. and Mrs. B. Clinton Ritz were given a farewell party at Evangelical Lutheran Church, Waynesboro, Pa. They have served the parish for 25 years.

NEW ARRIVALS IN BALTIMORE .

Mr. and Mrs. Kurt Rosezin, refugees from G many, were received this month by Ascensi Church, Baltimore, which had sponsored t family of four. Behind them are Mrs. Christ Gross of the Maryland Refugee Committe and Mrs. Pauline Cromwell, Roger P. Garer a Mrs. Nicholas Barnett of the sponsoring chur

NEW ENGLAND

ULC and Augustana Churche To Merge in Norwich, Con

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—A United Luther church will merge with an Augustana co gregation in Norwich, Conn., on Jan. 1957. The new congregation will adopt t name of St. Mark's Church.

Decision to merge was approved in A gust by both churches. A campaign for building fund enabling the new congregatio to erect a church in a residential sectio of the city brought pledges of over $122,00 Presently held properties will be sold by th

ngregations to make additional funds ailable. Cornerstone laying is planned for xt spring.

Until the new church is completed, the ngregations will be unable to worship to-ther. The pastor of the Augustana church ill resign his charge to develop another rish he is serving in Williamantic. Pastor the ULC congregation is the Rev. Carl orek.

LAWRENCE, MASS., is feeling the impact the reindustrialization program in prog-ss in northeastern Massachusetts. An in-easing number of Lutherans from all arts of the United States are settling in the rea. Pastor Fredrik P. Nissen of Redeemer hurch has offered his services to help Lu-heran families find adequate housing and church home.

NEW ARRIVALS at Lawrence who made eir church home at Redeemer are Mr. and frs. Mussa Katimy and their six children ho came to the U.S. as Arab refugees from erusalem.

THE CONFERENCE ULCW met at First hurch, Southington, on Oct. 23, and heard Mrs. Earl S. Erb, president of the New Conference ULCW, and Dr. Paul Anspach as convention speakers.

THE REV. WILLIAM T. HEIL was installed as pastor of Immanuel Church, Meriden, on Sept. 16. The Rev. Albert P. Schilke was installed Sept. 30 as pastor of Good Shepherd Church, a mission he developed in Norwalk, Conn., which now has 79 confirmed and 102 baptized members.

THE SECTOR PROJECT will be discussed in New England for pastors on Feb. 11 in Boston; Feb. 12 in Hartford; and Feb. 13 in New Haven; for church councilmen on May 13 in Boston; May 14 in Hartford; and May 15 in New Haven.

REFORMATION CHURCH, New Britain (the Rev. Stanley H. Knull), celebrated its 50th anniversary on Oct. 28 in the new church building . . . First Church, Rockville (the Rev. Gordon Hohl), celebrated its 90th anniversary on Sept. 23.

CONNECTICUT State Luther Leaguers met in convention at St. Paul's Church, Torrington, Oct. 5-6. Banquet speaker was the Rev. Donald W. Herb, Lutheran student pastor for the National Lutheran Council in Greater New York. Officers elected were Martha A. Diana, Robert Tiedmann, Dorothy Reidenbach, and Louis Muller.

Dr. Robert Stackel, evangelism mission director, discussed evangelism plans with the churches of the area at Trinity Church, New Haven, on Oct. 30.

. . AND IN MASSACHUSETTS

Pastor Fredrik P. Nissen welcomed seven members of the Mussa Katimy family from Jerusalem in Palestine to Redeemer Church in Lawrence

NEW JERSEY

Success of Evangelism Mission Assures Long-Lasting Results

By RALPH I. SHOCKEY

TRENTON—The evangelism mission conducted among churches of the synod's northern area was termed "highly fruitful" by Area Chairman Harry Young. Its success, Pastor Young said, indicated a willingness on the part of the church's lay membership "to make it an on-going program throughout the years ahead."

Attendance at mission services during the first October week was close to 31,000.

NEW JERSEY . . .

The four-area leadership commissioning service was attended by 1,427 workers. The lay visitation program was supported by 1,873 members who made 3,135 calls.

In addition to 932 prospective members enrolled in the pastor's class, 110 infants were baptized and 244 added to the church school rolls.

Total offerings of $9,864 helped cover the expenses of missioners and literature. Surplus funds were given to the general mission of the ULCA.

"LUTHERANISM is expanding in North Bergen," the Rev. Godfrey Alberti, synod secretary of home missions, observed on a recent tour of the area. A similar observation was made in the Pitman-Glassboro area where the Rev. R. Donald Clare held the first mission service on Reformation Sunday for over 150 prospective members of the new congregation.

CHAPLAINCY WORKSHOPS to train pastors for more effective visitation in institutions and hospitals are being held under the direction of the division of chaplaincy of the Lutheran Welfare Association of New Jersey.

Dates are Redeemer Church, Maywood, Oct. 22; St. John's Church, Williamstown, Oct. 29; and St. Bartholomew's Chu Trenton, Nov. 5. Topics include "The I tor and the Institution" discussed by A H. Oberg, superintendent of the Clara M Hospital, Newark, and "The Pastor the Patient" discussed by the Rev. Geo Koehler, director of the division.

FALL CONVENTIONS of the synod ULCW were held in St. John's Chu Passaic, Oct. 23 (Northern); St. Ma Church, Trenton, Oct. 24 (Central); Holy Trinity Church, Audubon, Oct. (Southern).

NEW PARISH WORKER in St. Paul's Chu Collingswood, is Joy McClune.

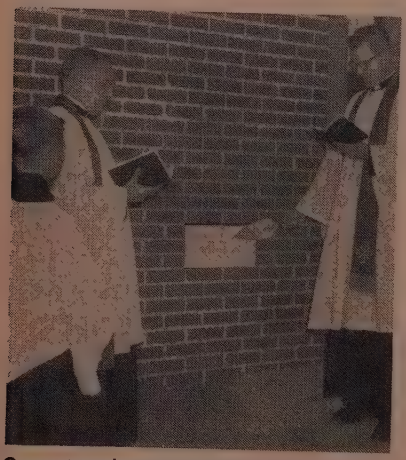
SCHEDULED as Reformation festi speaker in the Cranford area was Dr. mund Steimle at Calvary Church, Oct. Protestants in the Collingswood area Dr. John A. Mackay, president of Prince Seminary, as speaker.

Dr. Albert Stauderman, associate edi of THE LUTHERAN, spoke at the fall meet of the Southern Conference Brotherho in Trinity Church, Runnemede, Oct. 21

TO MEET the growing needs of the co munity, Holy Trinity Church, Magno laid the cornerstone for a new $52,0 building on Sept. 30. The Rev. George Miller, southern conference president, spo the Rev. Walter Wrede laid the stone.

THE DONALD F. IRVIN memorial par house was dedicated at Our Savior Chur Haddonfield, Sept. 30. The 20-room bui ing is part of the $180,000 building a renovation program which included modeling of the basement area and ext sion of the nave so as to increase capacity to 365. The Rev. Floyd Paules pastor of the congregation.

ANNIVERSARY services held throughc the synod during September and Octob included St. Matthew's, Jersey City (t 95th); Holy Communion, Berlin (the 25th Zion, Ridgefield (the 30th); Zion, Jers City (the 25th); St. Luke's, West Colling wood (the 40th); and Reformation, Lo Branch (the 25th). Synod Preside Knudten participated in many of the co gregational celebrations.



Cornerstone laying at Magnolia, New Jersey

Trinity Church, Lansdale, Dedicates Sanctuary

By WILLIAM COLEY ROEGER

NORRISTOWN—Trinity Church, Lansdale, saw the fulfillment of a long-time goal in the dedication of a large Georgian-style sanctuary. A stone building fronted with Doric columns, it is 61 feet wide and 205 feet long, topped by a tall spire and gold cross.

Officiating at the dedication service was Ministerium President Charles M. Cooper, assisted by Pastor Paul W. Reumann and his son, Philadelphia Seminary Assistant Professor John H. P. Reumann.

A crowd of over 1,000 attended the service on Sept. 30. Norristown Conference President Robert M. Lamparter spoke on Community night, and Organist Robert Hall Elmore was recitalist at the dedication service for the $26,000 organ.

Pastors Herbert D. Cressman of Coatesville and Floyd A. Paules of Haddonfield, New Jersey, spiritual sons of the congregation, spoke at the "Sons of Trinity" night, and the Luther League presented a youth evangelism pantomine.

ON THE DAY Trinity dedicated its new church, the newest mission in the conference held its first service. Synodical Director of Home Missions Orval C. Hartman conducted the first service at King of Prussia. Work had been begun by Pastor Robert E. Horne and members of Trinity Church, Norristown, and is being supported in part by that parish.

OTHER PARISHES are also expanding. Among them is Our Saviour, Coatesville, where Pasor Robert S. Nagle is currently holding two Sunday services because of crowded conditions. The congregation recently purchased six acres of ground at the eastern edge of Coatesville. A new parsonage will be erected on that ground and the present parsonage adjacent to the church used for overflow until a new church and educational unit can be built on the new six-acre site.

Dedication at Souderton, Pennsylvania

EMMANUEL CHURCH, Pottstown, a large downtown church, is faced with a parking problem. A neighboring Evangelical and Reformed congregation, faced by the same problem, decided to move. Emmanuel decided to stay and made an agreement to purchase the other congregation's edifice. Plans are to raze this building within two years and to provide parking space.

NORRISTOWN CONFERENCE held its annual "Pastors' Night," a social event for the clergy of the conference and their families, at the new parish house of St. John's, Centre Square.

LEADERSHIP TRAINING SCHOOL in the

PA.: NORRISTOWN . . .

North Penn area of the conference is being held in Emmanuel Church, Souderton. Pastors and laymen of the conference teach courses on church music, youth work, parish education, Bible study, home missions, and foreign missions.

HOUSING is a problem for the members of Little Zion Church, Indianfield. The congregation was faced with the problem of finding housing for a refugee family. A more difficult problem is that of finding a residence for Pastor Charles F. Brobst. Dr. Brobst resigned from St. Paul's Church, Telford, where the parsonage was located, after the parish was divided. Rejecting all bids received as too high, the members of the congregation are now building a parsonage themselves. It is hoped that the house can be completed early in 1957. Meantime Dr. Brobst is serving both congregations.

THE LUTHER LEAGUE of the conference held a fall rally and training conference in each of its sections. Groups met for the training of officers and divisional secretaries of the leagues.

THE CLERICAL ROLL of the conference recorded two changes: St. John's, Quakertown, has called its new pastor, Arthur Foellner, from the Maryland Synod, and Pastor Richard L. Peterman of Christ Church, Tinicum, announced his resignation to become stewardship secretary of the Illinois Synod.

Architects Commissioned To Plan Medical Center

By HENRY W. SNYDER, JR.

ALLENTOWN—The Allentown architectural firm of H. F. Everett Associates has been commissioned to plan the Muhlenberg Medical Center, proposed Lutheran hospital to be located along the *Lehigh Valley Thruway* in northwest Bethlehem.

The hospital board has purchased 40 acres of land, and has taken options on additional 110 acres adjacent to the site purchased. A preliminary appeal for $80 to meet current obligations is being culated among members of Lehigh Va Lutheran congregations. Fred R. B Bethlehem, is hospital treasurer.

Muhlenberg Medical Center will be fifth general hospital in the Lehigh Va There are two in Allentown, and one Fountain Hill—all in Lehigh County addition to one in Easton.

A four-point building program for center has been authorized. A patie building, chapel auditorium and boiler ho will be built first. The patients' section accommodate 298 adults and 30 childr The second stage provides for a separ building for the aged and acutely ill w require extensive convalescence and chronically ill needing rehabilitation.

A school of nursing and nurses' dor tories would be included in the third pha The last step calls for room for additio beds for the acutely ill added to the p posed patients' building.

Muhlenberg College has approved p liminary plans for a new medical buildi The new health center will be a one-sto 41 x 72 foot, brick structure.

A STEWARDSHIP RALLY at Muhlenb College on Sept. 29 was attended by 2,0 church councilmen from Ministerium co gregations. Speaking on "leadership" w Ministerium President Charles M. Coop Philadelphia Seminary President Her Bagger, Ministerium Stewardship Secreta Samuel Kidd, and Pastor Ralph Loew Buffalo, N. Y.

Lay leaders heard at the meeting w Ministerium Treasurer Walter Hagey, De Henry Richards, Dr. Robert Boyer and J James Swain of the Muhlenberg facul and Richard Sutcliffe, associate director the ULC department of press, radio a television.

Two of the eight laymen who receiv the *Lamb Award* for scouting at the n tional Brotherhood convention in Kitchen are members of the Allentown Conferenc George Eichler, Northampton superinten ent of schools, has been adult Bible cla

eacher in Zion Church, Northampton, for 6 years. Earle Bader, former Brotherhood executive secretary, is a member of Grace Church, Bethlehem.

Two Allentown churches are launching building projects. Grace Church has signed a $250,000 contract to build a super-structure on top of the ground-floor unit the congregation has been using since 1933. Work will begin early in January.

St. Mark's Church, South Allentown, is launching an $85,000 drive for a new building. A site has been purchased. The congregation seeks to become independent of its 70-year-old union with the Reformed congregation that shares its present building.

Dr. Ernst Stiegler, pastor of St. John's Windish Church, Bethlehem, has resigned and the congregation has elected him pastor emeritus. Dr. Stiegler will continue to serve as supply pastor in the Lehigh Valley. Pastor Alfred Long of Lancaster will succeed the late Dr. Harvey Snyder at St. John's Church, Nazareth.

Allegheny County Churches Establish Religious Center

By LUTHER E. FACKLER

Pittsburgh—The Council of Churches of Allegheny County now has its own headquarters building. The council was able to purchase a large office building in the heart of Pittsburgh through a number of sizable gifts.

First tenants to occupy space in the building are the Lutheran Service Society of Western Pennsylvania and the Mental Health Society of Allegheny County. Other church groups are contemplating moving in.

One of the primary purposes in the purchase of the building was to create a religious center in the community. An assembly room accommodating 60 persons and a committee room for up to 20 persons may be reserved for church meetings.

In conjunction with the Bessemer and Lake Erie Railroad, Thiel College is intro-

Philadelphia Congregation Has Four-Legged Helper

LADY came into the parsonage of Pastor Ralph L. Wagner of Grace Church, Philadelphia, as an 8-month-old Dalmatian puppy. Where she came from, Pastor Wagner doesn't know—the donor remained anonymous. But the dog (the pastor calls her the "best public relations agent I ever had") has done a lot to help the minister in his pastoral calls at the institutions for the blind and infirm in the immediate neighborhood of the church. The dog, Pastor Wagner says, helps to establish contact with shut-ins, brings particular joy to the blind. The photo shows Pastor Wagner and Lady while visiting three almost totally blind members of his congregation.

PA.: PITTSBURGH . . .

ducing a management development program. Foremen and other supervisory personnel will attend management classes on the campus.

A WOMEN'S RESIDENCE hall was dedicated Oct. 20 at Thiel and named Hunton Hall honoring Dr. Grace Hunton, Thiel graduate, professor emeritus of the college, and former dean of women.

Dedication coincided with the Pittsburgh Synod Day on the campus. Honored for outstanding contribution to the synod and church were Frank I. Bossart, Greensburg; John D. Zimmerman, Leechburg; Emmanuel A. Wagner, Glenshaw; John E. Winner, Bellevue; and Mrs. Edmund G. Price, Mt. Lebanon.

The anniversary development committees met the same day to discuss plans for the college during the next decade.

"FRIEND RAISING" is one of the prime objectives of the Women's Club of Thiel as plans are being formulated for an extensive membership campaign during this 25th year of the organization. The club has set a goal of $35,000 as its share in the present development campaign which reports total subscription to date of $853,110.

A FACULTY-STAFF recognition dinner was held for long-time members of the Thiel College faculty and staff. Employees of the college for 10 years or more each received a special token of appreciation.

THE RECENT synod convention of the Lutheran Brotherhood extended an invitation to have the 1957 ULCA Brotherhood convention meet in Pittsburgh. The men also went on record to support the present program of Lutheran evangelism, to promote *Lutheran Men* and the use of its topics, and to undergird the program of the church and parishes by supporting the follow-up of the 90th anniversary appeal of Thiel College. They pledged financial aid to the home mission advance and to establish a scholarship fund to aid worthy students in their education for full-time Christian service. A $50 check was presented to Director Shaulis for the purpose of stocking the Brotherhood lake at Camp Lutherlyn with game fish.

SPRING CHURCH, Armstrong County, purchased nine acres of ground for a new church. St. Matthew's, Freedom, broke ground for an education building. Trinity, New Brighton, broke ground for a new church.

THE FALL CONVENTION of the Central Conference will hear Dr. Paul C. Empie, executive director of the National Lutheran Council, speak on "World Lutheranism." Dr. W. R. Seaman, ULCA member of the Joint Commission on Liturgy and Hymnal, is the other speaker. The Rev. Paul W. Heist will bring the communion sermon.

REFORMATION SPEAKER for the Pittsburgh area will be Dr. Paul C. Empie.

ONTARIO

Canadian Council of Churches Meets Next Month in Kitchener

By NORMAN BERNER

KITCHENER—The Canadian Council of Churches will hold its biennial convention in Kitchener, Nov. 12-16. The United Lutheran Church will be represented by four "friendly visitors." They are Dr. A. G. Jacobi, Canada Synod president; Dr. Earl J. Treusch, Canadian Lutheran Council director; the Rev. Douglas Conrad, Halifax; and Mr. Alvin Metzger, Hanover. The Rev. Albert W. Lotz, Kitchener, is a member of the entertainment committee.

COMMISSIONED as hostess for the Lutheran mission house at Monrovia, Liberia, on Sept. 23 was Mrs. Beulah Innes, widow of a former Canada Synod pastor. Dr. Ralph Loew, vice president of the Board of Foreign Missions, conducted the service, assisted by the Rev. Franklin Jensen, pastor of St. Mark's Church, Kitchener. At the same time, her son Mark, former air force officer, entered Waterloo Seminary.

MRS. ALBERT W. LOTZ was re-elected in September as president of the synodical WMS at Waterloo College. The society adopted a new constitution and changed its name to United Lutheran Church Women

THE CANADA SYNOD Brotherhood held its convention at Waterloo College, Oct. 21, and heard the final report of the committee in charge of the ULCA Brotherhood convention last month.

DR. J. H. REBLE, president emeritus of the Canada Synod, has returned home after two years of service to immigrants as members on the LWF staff in Bremerhaven, Germany.

FIRST WORKER to come to Canada under the LWF exchange program is the Rev. Klaus Juergens of Germany. He spent two months at St. Peter's Church, Kitchener.

GROUND was broken on Oct. 7 for a $225,000 educational building for St. Peter's Church, Preston. The Rev. Karl Knauff, secretary of synod and son of a former pastor, was the speaker. Pastor James Dauphinee turned the first sod.

SIXTY YOUNG PEOPLE attended the Luther League rally of the Northern Conference at Zion Church, Massey, on Sept. 30. The Rev. Norman Berner, assistant to synod's president, preached.

The Rev. Norman Keffer was installed at St. Paul's Church, Ellice, on Oct. 7. The service was conducted by the Rev. Arthur F. Buehlow, president of the Stratford Conference. Pastor Keffer succeeds the Rev. Erich Schultz who is engaged in post-graduate study at Princeton University.

WEST VIRGINIA

Evangelism Mission Brings Out Largest Gathering of Lutherans

By HAROLD L. HANN

FAIRMONT, W. VA.—The evangelism mission came in early October into the Wheeling area where one-third of all the Lutherans in West Virginia are concentrated. Its result is that the area has a stronger claim than ever before of being the Lutheran center of the Mountain State.

"The mission was a great refutation of the idea that Lutherans can't speak for Christ as the sects do," one Wheeling pastor said. "The surprise in the faces and the joy in the hearts of our people as they discovered that they can witness was one of the great benefits. We want to keep on doing it."

More than 500 lay visitors stand ready to confirm this report. They interviewed 3,667 church members before the mission began and 1,190 non-members during the mission week. The mass rally brought together the largest gathering of Lutherans ever assembled in the area.

EMPHASIZING the need of strong denominational church centers on the campus "to help college men and women find the answers the experts don't have," Director of Student Affairs Joseph C. Gluck from West Virginia University addressed the Monongahela district Brotherhood on "Campus Religion" at St. Paul's Church, Morgantown.

The district meeting was held one week prior to the convention of the synodical Brotherhood at Jackson's Mill 4-H Camp over which President Helmar G. Anderson presided. Immediate Past-President Merwyn C. Fuss of the ULCA Brotherhood

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A man between the ages of 25 and 40 as Assistant Superintendent in our Children's Home, preferably with graduate training in social work although not necessary. Salary commensurate with experience and training. The Lutheran Children's Home of the South, Salem, Virginia.

Director of Christian Education and Youth Work to fill vacancy in large suburban Baltimore Lutheran Congregation. Good beginning salary. Write to Mr. Charles H. Tiemeyer, 5211 Norwood Ave., Baltimore 7, Md., giving experience, education, references and if possible photograph.

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CHURCH
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Carsten H. Ludder
Pastor
Worship
8:00, 9:30, 11:00 A.M.
Sunday School
9:30 A.M.
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COMING EVANGELISM MISSIONS

Nov. 4- 9	Zanesville-Columbus, Ohio
	Perry-Stillwater, Okla.
	Edmonton, Alta., Canada
Nov. 11-16	Camden, N. J.
	Tidewater, Va.
	Greenville, S. C.
	Cavalier, N. D.
	Steeleville, Ill.
	Houston, Tex.
	Winnipeg, Man., Canada
	Southern Oregon-Northern California

WEST VIRGINIA . . .
urged the convention to take bigger step as the King's Men.

Brotherhood Sunday was observed i Grace Church, Fairmont, with the presenta tion of the Pro Deo et Patria award to Wi liam D. Straight, synodical Luther Leagu president.

BEFORE Pastor Paul W. Bergstresser le the mission field at Point Pleasant, St. Peter congregation dedicated its house-chapel i the expanding town along the Ohio Rive The congregation had met previously in store. Pastor Bergstresser has gone to Rich mond, Va., as a mission developer.

VACATION DAYS enabled three brothers-in law to participate in the services at Grac Church, St. Albans. The pastor of the con gregation, John Heller, was liturgist, whil Norris Guthrie was organist, and the Rev Ralph M. Hawthorne, pastor of a Californi United Presbyterian Church, preached.

FOLLOWING the recent retirement of Dr W. Roy Hashinger as pastor of St. Paul's Morgantown, and as Lutheran student pasto on the West Virginia University campus Luther L. Clauss, Jr., instructor in the uni versity's department of physics, was chose to supervise the work of the Lutheran Stu dent Association. The program for the yea will be centered around the study of th church and campus activities.

TWO SERIES of workshops will be held o synod territory in the next few weeks. Th

first will be conducted under the direction of Synod Secretary of Christian Education Stanley Whitson for church workers at Clarksburg, Wheeling, Point Pleasant, and Red House. In mid-November the president of the synodical Lutheran Women, Mrs. Eric C. Summers, and Mrs. Virgil Long of West Columbia, S. C., will be organizing the synod into districts for a more effective women's work.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

COLEMAN, FREDERICK L. From foreign missionary. To St. Luke's Church, Bainbridge.

HORICK, PAUL J. From Newry parish. To Ickesburg parish.

SULLIVAN, GLENN T. From Portage-South Fork parish. To Marysville parish.

ICELANDIC

FULLMER, JOHN. From Shepherd of Hills Church, Stevenson, Wash. To Gimli Church, Gimli, Manitoba, Can.

MICHIGAN

BARTELS, RAYMOND. From Zion Church, Trinidad, Colo. To St. Luke's Church, Muskegon.

GUNDERMAN, LOUIS F. From Holy Trinity Church, Flint. Retirement.

MOEHRING, THEODORE. From Grace Church, Casper, Wyo. To Holy Trinity, Flint.

NEW JERSEY

MORTEN, WALTER, JR. From St. Mark's Church, Hackensack. To Zion Church, Riverside.

NORTHWEST

LUNDQUIST, GEORGE. From Prince of Peace Church, St. Louis Park, Minneapolis. To Redeemer Church, Milwaukee.

PACIFIC

ANDERSEN, EDWARD R. From Shepherd of the Valley Church, Orinda, Calif. To Emmaus Church, Eugene, Ore.

PACIFIC SOUTHWEST

ALM, ARTHUR. From First Church, San Bernardino, Calif. To Epiphany Church, San Leandro, Calif.

HARTZHEIM, KENNETH. From First United Church, San Francisco, Calif. To Altadena Church, Altadena, Calif.

PENNSYLVANIA MINISTERIUM

EVARD, JOSEPH L. From Butler-Corunna parish, Ind. To Trinity Church, Darby.

LONG, ALFRED. From Christ Church, Lancaster. To St. John's Church, Nazareth.

SCHINDLER, CARL J. From St. Paul's Church, Wilkes-Barre. To chaplain, Retreat State Hospital.

SHAUD, WILLIAM R. From Sassamansville parish. To St. John's Church, South Pottstown.

STIEGLER, ERNEST. From St. John's Windish

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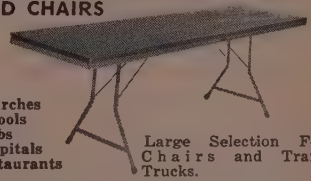

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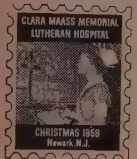

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SCHOLZ, F. C. H. From ALC. To Shenan doah County parish, Woodstock.

DECEASED

JOHN GEORGE KURZENKNABE, 5 well-known Lutheran layman and membe of the ULCA Church Papers Committe died Oct. 20 at Harrisburg, Pa. His hom was at 247 Emerald Street.

A delegate from the Central Pennsylvan Synod to every ULCA convention excep one, Mr. Kurzenknabe had attended th service of Holy Communion at the recen Harrisburg convention, but was unable t attend later sessions.

As manager of the Kurzenknabe Pres he had aided in the production of muc printed material for the Lutheran church For many years he was a member of th executive committee of the Luther Leagu of America and its president from 1935 t 1939. He served on the property committe of the Central Pennsylvania Synod and wa active in Bethlehem Church, Harrisburg.

He is survived by his wife, a son and daughter. Funeral services were held o Oct. 25. Pastor Robert L. Lang, Jr., of ficiated.

MRS. LENA GNANN DERRICK, 72 widow of the Rev. John Bowman Derrick died Oct. 11 in Augusta, Ga. Pastor Der rick, who died in 1921, served congrega tions in Augusta, Ga., and New Market, Va

A native of Effingham County, Ga., Mrs Derrick is survived by two daughters, Mrs Parks Hendee and Mrs. Jack Gardner, an five grandchildren.

Funeral services were held at the Church of the Resurrection, Augusta, on Oct. 1 by the Rev. James C. Dickert and the Rev Thomas O. Stelling. Burial took place i Westover Cemetery.

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ST. PAUL'S, Skycrest Elementary School
Paul M. Kinports, D.D., Pastor—Phone 32-0731
The Service, 10:45; Sunday School, 9:30

CORAL GABLES
ST. MARK'S, Bird and LeJeune Roads
W. Baxter Weant, Pastor—Phone MO 6-6700
The Service, 11; Sunday School, 9:45

DAYTONA BEACH
RESURRECTION, N. Ridgewood at Fairview Ave.
W. K. Hauser, Interim Pastor—Phone CL 2-3992
The Service, 8:30 & 11; Sunday School, 9:45

FORT LAUDERDALE
CHRIST, NE. 26th St. at NE. 18th Avenue
Louis G. Golder, S.T.M., Pastor—Phone LO 4-2228
The Service, 8:30 & 11; Sunday School, 9:45

GAINESVILLE
OUR SAVIOUR'S, 1835 NW. First Avenue
William C. Kaiser, Pastor—Phone FR 2-9795
The Service, 9 & 11; Sunday School, 10

HOLLYWOOD
ST. JOHN'S, U.S. Hwy. No. 1 at Buchanan St.
Robert E. Grefe, Pastor—Phone 2-5111
The Service, 8:30 & 11; Sunday School, 9:45

JACKSONVILLE
ST. JOHN'S, 1950 Silver Street
C. F. H. Krueger, D.D., Pastor—Phone EL 6-4545
The Service, 11; Sunday School, 9:30

JACKSONVILLE
ST. MARK'S, 3976 Hendricks Avenue
Paul K. Nordsiek, Pastor—Phone FL 9-9608
The Service, 8:30 & 11; Sunday School, 9:40

JACKSONVILLE
ST. MATTHEW'S, Cleck Street (Arlington)
J. D. Sheppard, Pastor—Phone EX 8-8580
The Service, 11; Sunday School, 9:45

MIAMI
HOLY TRINITY, 200 SW. 8th Avenue
Charles J. Harris, Pastor—Phone HI 6-1743
The Service, 11; Sunday School, 10

MIAMI
ST. PAUL'S, 3360 West Flagler Street
Carsten H. Ludder, Pastor
The Service, 9:30 & 11; Sunday School, 9:30

MIAMI BEACH
EPIPHANY, 9550 Harding Avenue
Luther A. Thomas, D.D., Pastor—Phone JE 8-6561
The Service, 11; Sunday School, 10

MIAMI SHORES
ADVENT, 10390 NE. 2nd Avenue
Ben D. Varner, Pastor—Phone PL 9-5145
The Service, 11; Sunday School, 9:45

NEW SMYRNA BEACH
TRINITY, 202 Riverside Drive
Joseph Huntley, Pastor—Phone 128
The Service, 11; Sunday School, 9:45

ORLANDO-WINTER PARK
ST. JOHN'S, Killarney School—Phone 5-6522
William C. Schaeffer, D.D., Luther D. Kistler, D.D.
The Service, 10; Church School 10

PENSACOLA
ST. PAUL, YWCA Bldg., 911 North Spring
Frank A. Pelkonen, Pastor—Phone HE 8-0744
The Service, 11; Sunday School, 10

RIVIERA BEACH-LAKE PARK
ST. JOHN'S, Riviera Beach Theatre
Arthur P. Snyder, Pastor—Phone 4-1920
The Service, 11; Sunday School, 9:45

ST. PETERSBURG
CHRIST, Northeast High School
Robert G. Walker, Pastor—Phone 33-0650
The Service, 10:45; Sunday School, 9:30

ST. PETERSBURG
TRINITY, 5th Street at 4th Avenue, North
H. V. Kahlenberg, D.D., Pastor—Phone 7-6798
The Service, 9:30 & 11; Sunday School, 9:15

SARASOTA
ST. PAUL'S COMMUNITY HOUSE
North Tamiami Trail, near 7th Street
L. N. Schaeffer, Pastor—Phone RI 3-5893
The Service, 10:30; Sunday School, 9:30

TAMPA
GOOD SHEPHERD, 501 S. Dale, Mabry Hwy.
George E. Cressman, Pastor—Phone 74-6341
The Service, 8:15 & 11; Sunday School, 9:45

TAMPA
ST. PAUL'S, 5103 North Central Avenue
Andrew F. Theisz, Pastor—Phone 32-4331
The Service, 8:30 & 11; Sunday School, 9:45

WEST PALM BEACH
FIRST UNITED, 320 Lakeview Avenue
Paul E. Arnold, Th.D., Pastor—Phone 8556
The Service, 8:45 & 11; Sunday School, 9:45

IN CONCLUSION . . . . . .

AFTER THE 1954 CONVENTION at Toronto there was some concern about a trend toward centralizing authority over United Lutheran Church affairs in the Madison Avenue offices. The degree to which this was done is still uncertain because the constitutional amendments which increased the powers of the Executive Board and the officers have only now gone into effect.

If there was a trend at the Harrisburg convention early this month, it was in the other direction. Delegates voted deliberately and independently, accepting Executive Board proposals only when they seemed highly desirable.

The directive to the Board of Higher Education to move its offices for closer contact with the rest of the church, for example, stirred some emotional oratory but was passed by a wide margin. The giant $15 million budget effort in connection with the ULCA's 40th anniversary in 1958 was another proposal that aroused strong support from almost all delegates.

ON THE OTHER HAND, the convention kicked over the traces on several recommendations that might have given added powers to the Executive Board. The evangelism program remained with the Board of Social Missions, rather than becoming an Executive Board responsibility. The Church Papers Committee was retained as an independent unit. The plan of operation for the Board of American Missions, which in its original form would have tied all mission work directly to the central unit and taken away some of the prerogatives of synods, was finally passed in much milder form. The proposed pension plan was amended to remove the tie-in with Social Security after opposition was sparked by a coa tion of synod presidents.

As usual, the sociological proposals the Board of Social Missions stirred t longest and most tempestuous deba More time was spent on the marria statement than on the budget. Argume ranged from deep theological convictio to the question of the propriety of t groom kissing the bride at the altar.

Such statements when finally adopt by the church are always propped theological arguments and couched in e tremely careful language. While th makes them sound much more weighty often proves confusing to the 700 de gates who struggle to understand the

BITTEREST DEBATE of the entire se sion sputtered in the closing hours delegates wrestled with a resoluti which in its original form declared t U.S. Supreme Court's 1954 decision ou lawing racial segregation in pub schools to be in accord with Christi principles. The great majority of t delegates seemed to favor this idea, b after many amendments a somewh different resolution was adopted. It a peared to say that the entire moral co flict over school integration was "occ sioned by" the Supreme Court's decisio

It's too bad that the learned gentl men who frame statements of policy f adoption by the church have to use su high-flown language. What the delegat were trying to say clearly and emphati ally was, "From the standpoint of Chr tian principle, segregation of the races churches and public schools is wrong However misplaced its language, t convention at least proved that its hea was in the right place.

—ALBERT P. STAUDERMAN

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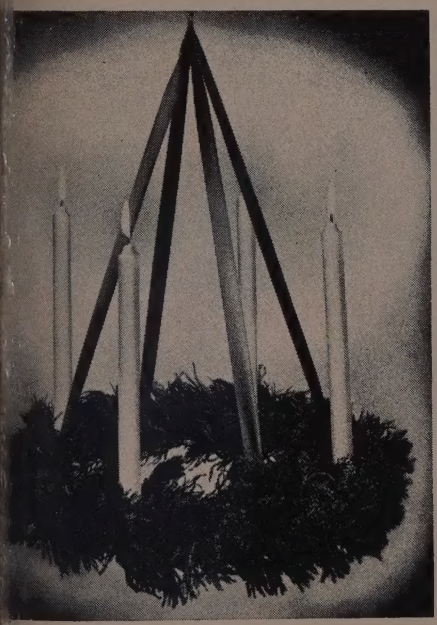

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